

Your Lenten Sacrifices This Week...

Help The N.C.C.W. Or N.C.C.M. And Our Diocesan Charities

What is the purpose of the special \$1.00 collection this week, which is to be divided three ways—for the payment of dues to the National Office for every parish in the National Council of Catholic Women and the National Council of Catholic Men, and to take care of part of the cost of operating a diocesan Catholic Charities?

The answer is:

(1) In every other diocese the parish or the women belonging to the NCCW, pay their own dues and pay the expenses of the Diocesan Council and of the Deanery Council also. From the money received in this envelope the Bishop's secretary sends the dues of the parishes to the Deanery Treasurer who, in turn, sends the same to the Diocesan Treasurer and she remits the dues for all the parishes to Washington.

MOST REV. JOHN F. NOLL, D.D.

(2) It is the same with the National Council of Catholic Men. The organization is not strong in this diocese, but it is doing a wonderful piece of work nationally. It has considerable expense with national radio and television programs which certainly are worthy of some contribution from every Catholic family in the nation. An amount is sent to the National Treasurer for each parish in this diocese, thus enabling Fort Wayne to do part of its share towards supporting the national organization.

(3) We have five offices for our Diocesan Catholic Charities, located in four deaneries of the diocese. They draw some help from the Community Chests. But our Diocesan Director and the cost of investigating homes from which dependent children are sent

to St. Vincent Villa, and homes which want a child from the Villa for adoption, the traveling expenses of workers from any one of these offices to any place in the diocese to discuss problems, cost more than we receive in the Lenten offering envelope marked "Diocesan Charities."

The Bishop has often told you that in many cases the Charities collection is taken up, according to a block system, by house to house calls, and the objective runs from \$100,000.00 in smaller dioceses to \$2,000,000.00 in New York.

We believe that not only heads of families, but every wage earner, should give the \$1.00 during the third week of Lent—and let it be money saved by abstaining from places of amusement or entertainment this week.

Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

News Section

Vol. XLI

HUNTINGTON, INDIANA, MARCH 8, 1953

No. 45

Official

Special Vocation Issue

Today's issue of this paper deals almost entirely with the subject of "Vocations." Read the several articles carefully and prayerfully.

Every parent should be proud to have one son become a priest or a brother, or one daughter become a nun.



The Lenten issues of Our Sunday Visitor try to keep you in the spirit of Lent. If Catholics do not observe Lent and make sacrifices, attend public divine services, by whom can we expect Lent to be observed?

It has been observed since Christ's time religiously and spiritually, and the joy of Easter cannot be expected by those who do not try to come close to God during Lent.

Archbishop Cushing, of Boston, National Chairman of Lay Organizations, invites priests and laymen from this diocese to the next Convention of the National Council of Catholic Men at St. Louis on April 11 and 12. Headquarters for the convention will be the Chase Hotel.

Your own Bishop personally wishes that many priests would attend the convention and encourage one or two laymen to participate.

This week's Lenten Envelope collection is for Diocesan Charities and to finance the N.C.C.W., and the N.C.C.M., in this diocese. One dollar, as a Lenten penance offering is asked of each wage-earner.

Receipts from the parish memberships in the Society for the Propagation of the Faith, Our Sunday Visitor subscription, the contributions for Catholic Charities and the support of the N.C.C.W. and N.C.C.M., should be sent to the Bishop's House. The War Relief Collection may be sent either to the Bishop's House or to the Chancery.

Bishops' Spring Schedule

- | | |
|-------------|---|
| March 6-8 | Retreat, Newman Club, Indiana University |
| March 19 | Convocation, St. Francis College |
| March 24 | Confirmation, Sacred Heart, Fort Wayne |
| March 26 | Confirmation, St. Mary, Decatur |
| April 2 | Maundy Thursday Ceremonies, Cathedral |
| April 8-9 | Diamond Jubilee, Diocese of Peoria |
| April 12 | Parish Jubilee, St. Adalbert, Whiting (morning) |
| April 12 | Confirmation, Immaculate Conception, Whiting (afternoon) |
| April 13-14 | N.C.W.C. Administrative Board Meeting, Washington, D.C. |
| April 13 | Confirmation, St. Francis, East Chicago |
| April 14 | Confirmation, St. Mary, Hammond |
| April 15 | Confirmation, St. Mary, Griffith |
| April 16 | Confirmation, Our Lady of Grace, Highland |
| April 19 | Confirmation, St. Mary, Crown Point (afternoon) |
| April 19 | Confirmation, Holy Name, Cedar Lake (evening) |
| April 22 | Consecration Bishop-elect Thomas Danahy, Manitowoc, Wis. |
| April 26 | Dedication Church and School, St. Anthony, South Bend (afternoon) |
| April 26 | Confirmation, Our Lady of Hungary, South Bend (evening) |
| April 27 | Confirmation, Little Flower, South Bend |
| April 28 | Confirmation, St. Mark, Gary |
| April 29 | Silver Jubilee, Bishop Sheil, Chicago |
| May 3 | Dedication of new church, Wabash |
| May 10 | Dedication, Shrine Marybrook Novitiate, Hartford City (afternoon) |

Continued on page 8A

Cooperation Is Essential

Educators Say Catholics Assist Public Schools

By BOB CREAN

Catholics are backing the public schools.

That's what more than 100 U. S. public school officials said at an Atlantic City convention. Asked if Catholic schools hindered their schools, they unanimously answered "no."

They said further that parochial schools do not split the community down the middle; that public and private schools and their pupils get along well together.

The rank and file member of the AASA seemed not to agree with some of the organization's officials who have publicly warned that private denominational schools constitute a "threat" to the public school system and to U. S. unity.

NO 'TENSIONS'

"Private parochial schools definitely do not create group cleavages or tensions in my community," Herold C. Hunt, general superintendent of schools in Chicago stated.

That statement was repeated by school officials of cities, town and rural areas from New York to California. The public school administrators, gathered in Atlantic City for a convention of the American Association of School Administrators, were questioned in Convention Hall, on the boardwalk, in hotel rooms. A cross section of more than 100 educators said Catholic schools cause no problem in their communities.

"In all six communities in which I have worked we have enjoyed nothing but the most harmonious relationship between public and parochial schools," Mr. Hunt of Chicago said. "The two systems maintain frequent friendly contact."

Have Catholics backed Chicago's public schools? "They certainly have," said Mr. Hunt. "The best illustration of this is that the majority of our school board members are Catholics."

The existence of both private and public schools is "part of the American pattern," he stated. "In fact, should the private school system ever close down, the public school system would be thrown into a state of chaos."

As for the threat of "group cleavages" Mr. Hunt disagreed with those leaders of the AASA who have warned that private schools should not be encouraged. In his experience, he said, private schools "are not divisive in character at all."

From Dallas, Tex., W. T. White, superintendent of schools, said:

"In my own experience there have never been 'tensions' or 'cleavages.' The whole community — Catholics included — support public schools through civic organizations and Parent-Teacher Associations. Mr. White said:

"Catholics as a group have never opposed public schools and they have supported them in every way." Paul Loser, superintendent of schools in Trenton, N. J., told N. C. W. C. "If such a thing as 'cleavage' exists, I haven't seen it."

"Our public school administrators work together with the diocesan superintendent of schools. We cooperate—and that is the way it should be."

From the town of Lena in northwest Illinois, school superintendent O. J. Litwiller said: "There are no private school-public school cleavages in all of Stevenson County."

In Genesee County, Mich., Catholic schools and public schools work together, school superintendent Mrs. Daisy E. Howard said. When materials for building became short, she reported, both systems cooperated in obtaining the needed supplies.

Those comments are typical of hundreds. Not one of the educators questioned cited a case of antagonism between the two school systems and all denied that Catholics are "enemies of the public school."

Monastery In Japan

San Francisco — (NC) — Two Passionist priests have sailed for Yokohama aboard the SS Pacific Transport to establish the first monastery of their order in Japan.

They are Father Matthew Vetter, C.P.—a native of Pittsburgh and one of three brothers who are Passionist priests—who is the superior of the mission band, and Father Carl William Schmitz, C.P., of Chicago.



POPE HONORS 'CATHOLIC MOTHER'—Ninety-nine year old Mrs. Catherine Bartholome, mother of Coadjutor Bishop Peter W. Bartholome of St. Cloud, receives the Pro Ecclesia et Pontifice medal from Bishop Joseph F. Busch, 87-year old Ordinary of the Diocese of St. Cloud and senior member of the American Hierarchy. Chosen "Catholic Mother of the Year" in 1942, Mrs. Bartholome will celebrate her 100th birthday on May 4. Left to right: Bishop Bartholome, Bishop Busch, Rev. Robert Smith, Rev. Arthur Hoppe. (NC Photos)

Room For 7 More On March 19

Sacred Heart Seminary Has A Full Quota Of Scholastics And Brothers

You never can tell!

Five years ago when Bishop Noll founded the fine seminary at Wawasee, the question was asked, over and over again: "What's going to happen with Sacred Heart Seminary? Are the Crosiers going to sell it?"

No, Sacred Heart wasn't for sale. It had been made over into the house of philosophy for the scholastics and the novitiate for the brothers of the Crosier Order.

Then the next question arose: "What are you going to do with all the space? You'll never fill it in fifty years."

The Crosier Fathers thought so too; but—you never can tell.

Drive out to Sacred Heart tomorrow. You'll find it jam-packed to the doors. Oh, there aren't eighty or ninety boys around as in the days when it was a minor seminary. You just can't pack that many inside these walls, if each one is to have a private room. And the Crosier Constitutions say that each religious should have his own room if possible.

The two top floors are living quarters except for two class-rooms and two shops. On the second floor they have a Chapel, library, office of the Vicar General, who is head

of the Crosier Order in the United States, office of the Superior of the house, parlor, and the recreation room for the Fathers. The space of the first floor is taken up by the dining rooms, service-kitchen, and separate recreation rooms for the Scholastics and the Brothers.

Talking about recreation rooms, the fellows have plenty of room for ping-pong, pool, cards, or just a "gab-fest." Of course, when the weather is favorable, the tennis-court and the volley ball court, the woods and the streams call the fellows out-of-doors.

Four priests resided at Sacred Heart when the Novitiate was in its infancy. Now there are eight. This includes the Vicar General and the Vocation Director; both have their headquarters here.

At the present there are only nine philosophy students. By September there will be fifteen.

The brothers constitute the main body—twenty-nine in all. Four of these have taken their vows and are the main-stay—the head-cook, the head-farmer, the head-carpenter and the head-laundress. The remaining twenty-five are in training.

This includes both spiritual and

occupational training. The spiritual training is first in importance. Here the Crosier Brother is instructed in the ideals of religious life, the obligations and expectations, the spirit special to the Crosier. He is given two and one-half hours for his prayers, one hour for his meditation, one hour for instructions and one-half for reading. That's a lot of time.

It's a good thing that seven brothers are making their Profession on March 19. The term of training is completed. They have proven themselves to be docile, obedient, eager to serve God. They will be permitted to make their vows on March 19 and give this additional glory to God. These seven brothers will be sent to other Crosier monasteries in Minnesota, Nebraska, Indiana or Louisiana. Thus there will be room for newcomers.

There's been quite a change since 1948. But—you never can tell! God's graces and blessings work in miraculous ways.

Archbishop Cushing To Give Keynote At Vocation Institute

Notre Dame — The Most Rev. Richard J. Cushing, Archbishop of Boston, will deliver the keynote address at the Seventh Annual Convocation of the Vocation Institute to be held at the University of Notre Dame July 23-26. It was announced by the Rev. John H. Wilson, C.S.C., Director of the Institute.

Archbishop Cushing's efforts in fostering religious vocations for both the home front and foreign missions have made him a leader in this important movement within the Church. He has encouraged the establishment of many religious houses in the Boston archdiocese and has written and spoken eloquently on the need for vocations and the methods of discovering and guiding them.

Two hundred priests, religious, and laymen engaged in religious vocational work are expected to come to Notre Dame for the Institute. Their number will be swelled by summer school students at the University and nearby St. Mary's College.

Complete information about the Institute may be obtained by writing Rev. John H. Wilson, C.S.C., Holy Cross Seminary, Notre Dame.

LIFE AS CROSIER—Activities at Sacred Heart Seminary are many and varied. At the left, a member of the order is shown at prayer. Below, another egg is added to the cake batter in the seminary kitchen.



OUR SUNDAY VISITOR
March 8, 1953
Fort Wayne Edition

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LESS GOVERNMENT INTERVENTION—David L. Cole (left), director of the Federal Mediation and Conciliation Service, strongly urged less government intervention in major industrial disputes at a Conference on Arbitration in Labor-Management Relations at the University of Notre Dame. Getting a preview of Cole's talk were Rev. Mark Fitzgerald, C.S.C., (center) conference chairman; and J. Noble Braden, (right) executive vice-president of the American Arbitration Association and conference keynote speaker.

Mediator Declares ...

No Bad Strikes In Last 12 Yrs.

Notre Dame—Declaring that "there has been no strike in the last dozen years which truly threatened the national welfare," David L. Cole, Director of the Federal Mediation and Conciliation Service, advocated a policy of curtailed government intervention in major industrial disputes.

"We haven't given collective bargaining a chance to work in major disputes in recent years," Cole said. "Many industries and unions have come to take government intervention as a matter of course," he added. Cole declared that the frequency of critical strikes will be reduced if the parties to a labor dispute rely on collective bargaining rather than government intervention to solve their difficulties.

Hospital Shows Increase In Its Patients

Fort Wayne—A sharp upswing was noted in both in and out patients treated at St. Joseph Hospital in 1952. There were 42,547 patients in all, 30,784 being outpatients and 11,673 being inpatients. A gain of 7,114 outpatients and 962 inpatients was noted over 1951.

A 270 bed and 50 bassinets hospital, currently the city's largest, St. Joseph had an average daily census of 245 adults and 36 newborn. Several times during the year, particularly in the maternity division cots had to be used to accommodate the overflow until regular beds became available.

Increases were noted in practically every department. In surgery there were 5,317 operations, an increase of 321. Of these 2,611 were major, 2,706 minor. In addition to operations there were 2,541 blood transfusions, a 20-a-day-average, representing a 399 increase.

There were 2,241 babies born, a 296 gain in the maternity division. The department of anesthesia which is closely allied to surgical and obstetrical divisions, administered 6,781 anesthetics compared to 5,053 in 1951. Of these 978 were general, 526 local, 770 spinal and 2,233 intravenous.

Accidents kept the emergency department busy, there having been 5,726 cases, a 564 upswing. Of that number 4,666 needed only first aid while 1,060 were hospitalized. Auto accidents caused 306 of the emergencies.

One of the hospital's greatest strides in service was in the laboratory department which performed 85,484 examinations and tests of all types, a 19,150 gain over 1951. The increase volume was cited by Sister Augusta as a testimonial to the quality of medical

practice in both the city and the area.

Increased activity was noted in the x-ray department where 23,120 examinations were made, 2,028 more than in 1951. X-ray treatment of all types of diseases was given 2,671 patients. There were 1,252 electrocardiograms charted and 2,028 fluoroscopic examinations made. A mobile unit that is wheeled to the patient's bed accounted for another 369 x-ray examinations.

They were welcomed to the campus by the Rev. Edmund P. Joyce, C.S.C., executive vice-president of the University. They heard messages from Secretary of Labor Martin P. Durkin and Paul G. Hoffman, chairman of the Studebaker Corporation and former president of the Ford Foundation.

Durkin commended the University of Notre Dame and The American Arbitration Association "for performing a noteworthy public service in holding the conference." Hoffman predicted that the session would "bring dividends to those in attendance in the form of increased knowledge of how labor-management differences can be resolved in a rational manner."

practice in both the city and the area.



John L. Yancey

John Yancey To Speak At Calumet Center

Hammond — John L. Yancey, Chicago, assistant national chairman of the Government and Civic Employees Organizing Committee, affiliated with the Congress of Industrial Organizations (CIO), will lecture on "The How and Why of Unions" at the St. Joseph's College Calumet Center, Bishop Noll high school, Hammond, Wednesday evening, March 11, at 7:15.

The talk is the fifth in a series of 16 weekly lectures which constitute a course in Industrial Relations currently being offered at the center. The speakers are university educators and professional men in the field of industrial relations in the Chicago and Calumet area.

Mr. Yancey is a member of the executive board of the Catholic Youth Organization and is a member of the Board of Directors of Lewis College, Lockport, Ill.

In December, 1950, he was appointed by Mayor Martin Kennelly as a commissioner of the Chicago Housing Authority and in 1951 was re-appointed by Gov. Adlai Stevenson as a member of the Illinois Commission on Human Relations.

Although Mr. Yancey's talk is one of a series comprising a course for college credit, persons interested in auditing individual lectures may arrange to do so at the Center.

Aid Flood Victims

Madrid — (NC) — The National Charity Secretariat of Spanish Catholic Action has sent clothing and oranges to the flood victims in Holland.

'Bravo, Bella Voce!' Toscanini

Frank Guarrera Began Rise To Met Singing Fame In USO Club, Churches

New York—(NC)—One of the rising stars in the world of opera counts among his most rewarding experiences his start as a singer in Catholic churches in his native Philadelphia and entertaining fellow servicemen at the National Catholic Community Service USO Club in Oakland, Calif.

Frank Guarrera—whose baritone voice has since inspired Arturo Toscanini to hail it with "bravo—bella voce!"—was virtually unknown when he sang for other Catholic blue-jackets and army and air force men at the Oakland club during 1944-46. His name meant nothing to the thousands who heard him, but his voice provided a thrilling interlude in many of the entertainments.

Guarrera actually began his career in Philadelphia, where, as an active member of the senior Sacred Heart Club of St. Rita's parish, he organized a mixed choir to sing at Mass and other services. The choir soon became a noted one and its quality brought the singers to the air waves many times. Frank also sang in the choir of downtown St. John's, where parishioners sometimes turned around and looked up at the choir loft to see the man whose voice was one day to waft across the foot-lights of the famed La Scala.

Born December 3, 1923, the future Metropolitan Opera star studied at public schools in the Quaker City and attended Sunday school in parishes there. He met Adelina Di Cintio at the South Philadelphia High School, and their romance flourished at church affairs. Their wedding in Oxnard, Calif., in 1944 has brought them Valerie, seven, and nine-month-old Dennis—a happy family now living "near Daddy's work" at the Met.

Wins Audition Test

Beginning in May of 1948, Guarrera's star was on the ascent. That spring he was the only man among 800 men and women contestants chosen as the 1948 winner of the Metropolitan Opera Auditions of the air. A year earlier, soon after winding up a two-year hitch in the Navy, he had made his operatic debut at the New York City Center in "Pagliacci." Before that he had been a soloist with Max Leon's Philadelphia "Pops" Orchestra.

But the greatest thrill of his musical career—which has included studying at Philadelphia's Curtis Institute and at the Berkshire Music Center in Massachusetts—came only four days after winning the Met Auditions. That stepping-stone between anonymity and awesome association with the greatest of conductors began when Maestro Toscanini fortuitously heard the audition in which Guarrera sang Ford's monologue from "Falstaff."

Wilfred Pelletier, conductor of the auditions, asked Guarrera to learn Fanuel, explaining that "a friend of mine would like to hear you sing it." The "friend" turned out to be Toscanini; when the young singer heard that name, "I felt the floor sway beneath me," he says, adding, "But the maestro is a terrific psychologist."

So impressed was Toscanini that he invited Guarrera to go with him to Milan in June of 1948 to sing at the Scala festival honoring Boito on the 30th anniversary of that composer's death.

Newspaper headlines have attested to his ever-growing rank in the world of opera: Guarrera as Manfredo in Carmen—December 20, 1948. Guarrera Heard in

"Aida" at Opera—December 25, 1948. Guarrera is Heard in "Traviata" Lead—March 14, 1950. Guarrera Sings in Barber—November 10, 1950. Guarrera Sings Figaro—February 16, 1951. Guarrera Replaces Warren, Ill., on Few Hours' Notice as Tonio in "Pagliacci"—Sings Role for First Time at Met—January 27, 1952.

Remembers USO Days

Olin Downes, music critic of the New York Times, leads the list of critics who have brought the news of Guarrera's voice beyond the cheering audiences of the opera houses. But the success of Guarrera's few months at La Scala in Milan is sufficient to tell where he stands—praise from Caesar is the greatest praise of all.

Through it all, however, Guarrera numbers among his fondest recollections the gracious hospitality extended to him by the Oakland N.C.C.S. USO Club. One of the moving forces behind that hospitality, Mrs. George Geniesse, recalls that her heart skipped a beat when the cast at the opening of the 1952 opera season included the name of Frank Guarrera. Would he remember her, she wondered. She telephoned him backstage. And in recounting the episode to the club moderator, Father Thomas E. Lacey, Mrs. Geniesse said the other day that Guarrera's remembering with such deep gratitude the "good old USO days" has given added justification to all her efforts in behalf of servicemen.

Now Mrs. Geniesse is among the many thousands of persons who listen eagerly for the voice of a man whose name makes headlines in music columns throughout the world.

Japanese Critic Impressed By Catholic Novelists

Nagoya, Japan — (NC) — A noted Japanese literary critic called "worthy of special note" the fact that the outstanding contemporary novelists in England are Catholics.

The critic was Kenichi Yoshida, son of Prime Minister Shigeru Yoshida. In a talk to students of Nanzan University here on "Post-War British Novels," he gave special emphasis to the writings of Evelyn Waugh and Graham Greene, both Catholics.

New, Old Hands To Be In St. John Production

Whiting—"Passing of the Third Floor Back" brings to the St. John stage a new actor and provides an opportunity to welcome back two former active members. The three act play will be staged by the St. John Drama Club March 28 and 29 at 8:15 p.m. at the Whiting Community Center.

Bernard Skurka is the Drama Club's latest find. In the role of the Stranger in "Passing of the Third Floor Back" he makes his debut on the St. John stage. Skurka's dramatic experience dates back to grammar school days. Active in parish plays in the Slovak language, he later appeared in plays with various other dramatic groups.

After a tour of duty with the United States Army in Korea, George Saliga returns to the Drama Club to play Christopher Penny in "Passing of the Third Floor Back." His last appearance with the St. John group was as the lead in "Bandmaster" in 1950. He merited a Benedict Award for his portrayal in the musical.

Art Miller also does a dramatic rebirth as Major Tompkins in "Passing of the Third Floor Back." Miller last appeared with the Drama Club in 1948.

Mary Moldraski, Mary Mores, Ann Anthony, Ruth Nelson, Bruce Fech, Jack Taylor, Dorothy Vidovich, Bette Furiak, and Roland Menz are other cast members.

John Gadza directs the group for this third and final play of the 1952-53 Theatre Series. Ann Rusina assists him as Production Manager.



ST. MARY'S VARIETY SHOW IN REHEARSAL—Rena Bianucci, left, Chicago, looks on, a little perplexed, as her twin sister, Rita, demonstrates her part in the St. Mary's College Variety Show. Rose Mary Murphy, Hammond, provides the music. Rehearsals are well underway for the annual college musical which will run March 13 and 14. A trip to Europe is the basis of the plot. Others in photo (sitting left to right) are: Mary Ann Kramer, Indianapolis, chairman of the show; Mary Cavaney, Chicago; and Rody Oppenheim, Coldwater, Ohio, assistant directors.



AQUINAS LECTURER—"The History of Catholicism in the South Bend Region" will be the topic for the Rev. Thomas T. McAvoy, C.S.C., when he delivers the third talk in this year's Aquinas Lecture Series. The lecture, which is sponsored by the South Bend Aquinas Library and Bookshop, will be held this Sunday at the Progress Club. Starting time is 8:15 p.m.

YOUR CONFIDENCE

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Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Vol. XLI

HUNTINGTON, INDIANA, MARCH 8, 1953

No. 45

This Is The Surest Way To Heaven

Truest Happiness Here And Hereafter Found In Religious Life

NO one from Adam's time was created for this world. He was placed here to work his way to a better, a glorious eternal life in Heaven. The little child in the parochial school learns in his first instruction that man was created

"to know, love and serve God in this world, in order that he may be happy with Him forever in the next."

This being true, those are the wisest of all people who follow the safest way to eternal bliss and the safest way is to em-

brace the religious life, where one can "live unspotted in this world" and have all the means provided by Christ for his sanctification and ultimate salvation.

Recently we participated in a religious service observing the

Golden Jubilee of several sisters. They had lived a pious, religious life during their school days, and then left the world at the time when it was innocent compared to what it is today.

At that time Protestantism

concerned itself, as did the Catholic Church, chiefly with doctrine and morals. No minister, for instance, would marry a divorcee whose husband or wife was still living; in fact a divorcee was usually ejected from clubs to which he or she had previously belonged, and was socially ostracized.

Every state in the Union had laws forbidding the publication and distribution of any literature which was lewd or obscene, and even the manufacture and distribution of birth control products. Artificial birth control was almost universally regarded as essentially evil, violative of the natural law. Juvenile delinquency was low, because high school youths were not allowed to be out of their homes after eight or nine o'clock at night in most cities, which had a curfew law.

The religious, whether it be the priest or brother or sister, enjoys perfect social security from the time he enters that state. The religious has no worries whatsoever about food or clothing or shelter or employment, about depressions; no worries about losing their home or of meeting their next month's rent—and they are the happiest of all human beings; about care in sickness or retirement. No millionaire could be better off during his old age.

The work which religious do, comprising practically all the Spiritual and Corporal Works of Mercy, will be praised by Christ Himself, according to His own prediction, at the Last Judgment. They are occupied almost exclusively with spiritual things, whether priest or sister or brother. Sisters and brothers teach in religious schools, or nurse the sick in hospitals, or care for the poor, the orphan, the aged in institutions. A large part of their day is spent actually in the House of God, living close to the One Whom they have taken as "the portion of their inheritance."

Parents seem not to realize this, and, therefore, despite the fact

Continued on page 12

Our Weekly Chat With You

Dear Readers...

YOU will note that in this particular number there are several articles dealing with a Religious Vocation for boys and girls, and we would thank you for taking the trouble to read them.

Too many Catholics have old fashioned ideas about the religious life, the most sensible life a youth could embrace when he keeps in mind the purpose for which he was created. That purpose, as you are well aware, was for everlasting bliss with God in a world which will never end. Logic teaches us that we must use the safest means to enter a world so important. Hence there is wisdom behind every step taken by a youth in the direction of playing safe for his salvation.

Only worldly-minded people could entertain the strange idea that either the boy or girl gives up much in embracing the priesthood, the brotherhood or the sisterhood. What does he or she give up, the fears and anxieties and confusion that we have in our country as well as elsewhere in the world? It is what he gains that counts. Looking at the matter from a worldly viewpoint even, both a man and woman in religion have perfect social security.

But they live in a spiritual atmosphere, and, as you hardly need to be told, peace and happiness and joy are in the soul and not in the body. The work they do is the most honorable of all works. How often a week do we hear over the radio that more people should prepare for the teaching profession because a teacher is held in high regard by every one? The same publicity is made in behalf of the nurse, whose personality as well as her profession, is revered.

If the secular school teacher and the secular nurse command respect, how much more should the religious teacher and the religious nurse be respected, who, while rendering the same help to others, will do it out of love for God.

Signs Of A Vocation

The Religious Community, which the young man or the young woman enters, as well as the man and woman who have grown old in service, takes good care of them in sickness and in health while they are active workers and after they are retired from their labor.

Continued on page 15

June Haver Proves A Point

Glamor, Riches Don't Insure Happiness

YOU probably read in your daily paper a few weeks ago that June Haver, a Hollywood Star, has decided to give up her present career and enter the convent. She promulgated a statement: "To All My Friends," in which she said: "I am going away to prepare myself, by several years of prayer and study, for something I have contemplated for the past two years. I am determined to be a Sister of Charity, with the grace of God and the approval of His Church, and to consecrate my life to the service of God in His sick and in His children."

"To do this will take more ability than I have. That is why I'm going to prepare myself in a novitiate of work and prayer."

"If at the end of my two years of preparation, my religious superiors judge that I am able to do this, I shall consecrate myself by vow to this kind of life."

The glamor of Hollywood, or of the world generally, for people who have lots of money does not conduce to happiness and peace of mind, but rather to the opposite. That is why so many movie stars have married and remarried four or five times. In God's eyes, according to Christ Himself, they are "living in adultery." If they die in that state, they are certain to lose their souls. Hence it is not surprising that children of many wealthy parents have entered the convent. Two years ago a non-Catholic actress gave up "stardom" for religious work.

The son of our new Secretary



of State, Mr. John Foster Dulles, a very wealthy man, joined the Catholic Church while he was a student at Harvard, and then entered the Jesuit Order to become a priest. In the Jesuit Order he will have no possessions of his own whatsoever.

He will be under the vow of poverty. But you may be sure that he will be happier in that kind of a life than he would be even as a successful business man in the world, and will have no worries or frustrations whatsoever.

For High Schools And Discussion Clubs

St. Thomas Aquinas And Religious Vocations

DR. JAMES Walsh, who was Professor of Medicine at Fordham University, New York City, and probably the most noted psychologist of his day, was the author of a number of books. One of them was entitled "The Thirteenth, the Greatest of Centuries." It was the century of St. Thomas of Aquin, of Albert the Great, of Duns Scotus, (and also of the Seraph, St. Francis of Assisi) who were theologians who have had no peers since that time. It was the century of the greatest artists, practically all of whom painted what today are held to be "masterpieces."

St. Thomas, whose feast day falls on March 7, was born of noble and wealthy parents. He started to school at Monte Cassino, the great Benedictine Monastery, at the age of five. From there he went to Naples to study and joined the Dominican Order known as "The

Order of Friars Preachers." Later he went to Rome and to Paris for higher studies.

Before reading or writing anything Thomas would spend much time in prayer. In interpreting Holy Scripture, when he encountered a difficult passage, he added fasting to his prayers, and attributed to God rather than to himself the conclusions at which he arrived. One day, while he was praying with fervor at Naples before a crucifix, he heard these words: "Well hast thou written of Me, Thomas. What reward wouldst thou have Me give thee?" Thomas answered: "None other, Lord, than Thyself."

He wrote on practically every subject with which philosophy and theology deal; and today at many non-Catholic universities there are special classes given with the "Summa" of St. Thomas used as a textbook. His works are included

in the so-called "Great Books Library." It was he who, at the request of Pope Urban IV, composed the Ecclesiastical Office for the feast of Corpus Christi, and the many beautiful hymns, such as the Panis Angelicus, our Benediction hymns, the O Salutaris and Tantum Ergo, are his works.

That he was a great saint as well as a great scholar is clear from the many miracles which were wrought through his intercession after his death. He was canonized by Pope John XXII in the year 1323. He has been given the title of the "Angelic Doctor."

Pope Leo XIII, acceding to requests which came to him from all over the world, declared him to be the heavenly patron of all Catholic schools.

Most scholars in our day lack the humility which was so evident in St. Thomas. Few modern scholars offer too convincing proofs of the theories they have estab-

lished and on which they have written books. This particular issue of Our Sunday Visitor is devoted to "Vocations," and we would recommend that boys who have given some thought to embracing the priesthood pray to St. Thomas, whose mother, a rich woman, and whose brothers did not want him to become a priest.

St. Thomas later wrote: "It is better to enter religion to give it a trial than not to enter at all, because by so doing one disposes oneself to remain for good." If you think you might have a vocation to the religious life, give it a try. God will decide.

The world would be far worse off today if Thomas, the saint, had not also been a great scholar, leaving volumes of sound learning for the guidance even of us who live in the twentieth century.

(See Panel on page 7)

The Voice of the N.C.C.W.

'Feed My Lambs'

By MRS. R. E. GRIMMER

The Nineteenth Annual Convention of the Fort Wayne Diocesan Council of Catholic Women will be held May 16, 17, and 18 in Fort Wayne. Most Rev. John Francis Noll and Most Rev. Leo A. Pursley will join with the Rev. Andrew G. Grutka, newly appointed diocesan moderator of the Council of Catholic Women in sponsoring the event.

Mrs. Howard E. Carlson, diocesan president, announced the theme of the Convention will be "Feed My Lambs" which will present the spiritual education of the child especially toward the development of religious vocations.

Among others, the program will feature such noted speakers as the Rev. Godfrey Poage C. P., national moderator of the St. John Bosco Vocation Clubs; vocational consultant for several religious communities, and author of the book, "Recruiting for Christ."

Also appearing at the sessions will be Sister Ann Joachim, O.P., B.A., LL.B., who is at present on the teaching staff at Siena Heights College, Adrian, Mich. Sister had the unique honor, as a woman lawyer, of being admitted to practice in the United States Supreme Court. Among her personal accomplishments is her ability to maintain her pilot's license in flying which she has had for a number of years. She will talk on the subject "Why I Became a Nun."

Mrs. E. H. Ernst, Fort Wayne Deanery president, is hostess for the Convention and she will be assisted by Mrs. F. J. Rieg, who is general chairman for Convention arrangements. The Rev. Edward Miller, deanery moderator and Rt. Rev. Msgr. D. L. Monahan, dean, will act in an advisory capacity in the planning. The Van Orman Hotel will be Convention headquarters and most of the sessions will convene in Central Catholic high school auditorium.

Fort Wayne Deanery

Progress Reported In NODL Drive To Clear City's Magazine Racks Of Filthy Literature

Mrs. John Petrilli, N. O. D. L. Deanery Chairman reported that a very enthusiastic non-denominational N. O. D. L. meeting was held recently in The Blessed Sacrament Chapel meeting-room.

Plans were made for a city-wide-canvas of magazine shelves containing offensive books and magazines. With concerted effort, dealers, in many instances, will remove these books from their shelves. A community wide affair, with different sections allocated to respective groups, is reporting progress. The Mayor, Superintendent of Schools, Librarians and the legal profession are working with the women in an effort to protect our youth from the vicious influence on bad reading.

Mrs. Kaye Andres, Diocesan N.O.D.L. chairman and Rt. Rev. Msgr. John Sabo attended the meeting. Mrs. Andres has already prepared Survey Sheets for the purpose of making a diocesan wide check of the immediate progress of the committees. These surveys are to be made periodically. They request the number of dealers in

By ALICE O'REILLY

parish areas, the number of parishioners cooperating, the number of managers who are cooperating, the number of managers who are not cooperating, what non-Catholic persons or groups have expressed interest or offered assistance.

If there are any men or women in any parish who would be willing

Whiting N.C.C.M. Sponsors Family Holy Hour Sun.

Whiting—In conjunction with the request of the National Catholic Family Life Bureau, the Whiting-Robertsdale District of the National Council of Catholic Men will sponsor a Family Holy Hour in Sacred Heart church, March 8, at 3 p.m.

The Rev. Andrew Grutka, di-

Who Should Control Family Purse Strings?

Marriage Institute To Open At Notre Dame

Notre Dame—Is there such a thing as love at first sight? Who should control the family purse strings? What is the major cause of misunderstanding between married people? What about mixed marriages?

These and many other questions will be discussed during the Fifth Annual Marriage Institute to be conducted at the University of Notre Dame March 3-26. Sponsored by the University's department of religion and open to seniors, graduate-students, and married students, the Institute was founded in 1949 on the convictions that learning how to live as a good husband and father is an essential part of education today. A series of sixteen speakers, ten of them laymen, will discuss the religious, social, economic, physical, and psychological aspects of marriage.

The Marriage Institute evolved in part from an elective course in "Christian Marriage" formerly taught by the Rev. Theodore M. Hesburgh, C.S.C., now president of Notre Dame. Father Hesburgh, who was chaplain to Notre Dame's married veterans and their families in the post-war years, returns to the Institute again this year on March 10 to speak on "Courtship and Engagement."

More than six-hundred Notre Dame students are expected to attend the eight evening sessions which will be conducted in an informal "town hall" style in the

University's Engineering Auditorium. Carefully compiled questions most often proposed by students during the past four Marriage Institutes have guided Rev. Robert J. Lochner, C.S.C., chairman, in selecting subjects for the 1953 program.

A suggestion by Head Football Coach Frank Leahy, a speaker at former Marriage Institutes, is typical of the practical advice offered to students. Leahy, the father of eight children, advised husbands and wives to call a "huddle" every month or so to mention "the little things that aggravate each other."

The 1953 Marriage Institute was opened Tuesday evening (March 3) by Dr. John J. Kane, assistant dean of the College of Arts and Letters and the author of "Marriage and the Family." Dr. Kane discussed "The Family as the Basis of Social Living." Sharing the platform at the first session was the Rev. Albert L. Schlitz, C.S.C., whose topic was "Marriage as a Means of Strengthening and Increasing the Life of Grace."

A highlight of the sixth session will be a panel discussion on "Practical Problems of Married Life" with Mr. and Mrs. James E. Armstrong and Mr. and Mrs. William R.

Dooley giving their views on such subjects as: "sharing the housework" and "the most desirable traits in a husband or wife."

Parents' obligation to provide proper sex instruction for their children and the proper techniques to be used, will be explained on March 24 by the Rev. James P. Smyth, instructor in religion.

In the final session, March 26, the Rev. Louis J. Putz, C.S.C., will speak on "Christianizing Family Life." He will be joined by Mr. and Mrs. Patrick Crowley of Chicago, national leaders in the Christian Family Movement, who will tell "How to Make Families Happy."

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South Bend Deanery Plans For Convention

The Dialogue Mass, sponsored each year by the South Bend Deanery, will be held at St. Matthew's Church, March 26, followed by a breakfast, donation 75 cents. All reservations should be made by March 20.

Plans for the convention in Fort Wayne on May 16, 17 and 18 were completed. Mrs. Tansey announced that a special bus will leave South Bend station at 6:30 a.m. on Sunday, May 17, and leave Fort Wayne to return home at 5 p.m. Monday, May 18. Make reservations for Hotel rooms and banquet on Sunday night with your parish chairman as soon as possible.

Heads Discussion Group

Gary—Officers were elected recently for the St. Teresa Discussion group at St. Emeric's parish, here. They are Mrs. Edward Boer, president; Mrs. Stephen Gregor, treasurer; Mrs. Alex Torie, social secretary, and Mrs. Laszlo Vas, recording secretary.



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PLAN DIOCESAN N.C.C.W. CONVENTION — The general chairman of the National Council of Catholic Women diocesan convention, Mrs. Frank J. Rieg, (left) and Mrs. Edward Ernst, president of the Fort Wayne Deanery of the N.C.C.W. are shown here with the Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne, as they discuss plans for the convention to be held May 16, 17 and 18 with headquarters at the Hotel Van Orman.

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The Challenge Of A Vocation

If You Think You Are Called To Religious Life, Give It A Try

FATHER JOHN WILSON, C.S.C.
Director of Vocations Holy Cross Fathers, Notre Dame, Indiana

THE battle of Ironbottom Bay off Guadalcanal in 1942 spotlighted one of the truly great heroes of World War II, Admiral Daniel Callahan of the United States Navy. This crucial fight began when an enormous Jap fleet steamed toward our desperately embattled marines on Guadalcanal on the night of November 12th. Intercepting this mighty task force with a sadly inferior squadron, Admiral Callahan drove his smaller ships between two Jap columns where his eight-inch guns could bear with devastating effect on the enemy warships on either side. In the resulting confusion, the Japs hastened their own downfall by firing over the heads of our ships and into their own craft straddling the American fleet.

The United States forces won a mighty victory, routed the enemy, saved Guadalcanal and, in fact, our whole Pacific campaign. The price was great, however. During the action a Jap shell landed squarely on the bridge of the American flagship, killing Admiral Callahan and many of his men.

Dan Callahan did not become a hero on the night of November 12, 1942. The glorious climax at Ironbottom Bay came as no surprise to those who knew the story of his life. For example, once while his ship was stationed for a week in an unfriendly Mexican port, he walked alone to daily Mass though everyone else on the ship said that to set foot ashore would be certain death. Admiral Callahan's heroism was not an overnight miracle: it resulted from a lifetime of hard work and courageous devotion to his ideals as a top-notch Naval officer and loyal Catholic.

The Challenge

One who is thinking of becoming a priest, brother or sister is not going to become a hero automatically on the day of ordination or final vows. He must prepare for a life of sacrifice for God and souls by devotion to his ideals and duties at each step on the way to the goal. The days and years before entry and then the long, difficult—yet glorious—period of training, each offers its opportunity and its challenge.

The challenge, especially these days, is to the strong of heart, the generous giver. It might be worded something like this: "Please do not seek the priesthood or the religious life if it is ease and comfort and your own way you want, a life without struggle and contradiction. But if you are willing to preach the Cross by carrying it, to teach the peace of obedience by your own obedience, to campaign for Christ's scale of values by living up to it yourself, then come and be a thousand times welcome. If you will start out on the way courageously determined to overcome all trials and difficulties, resolved to pray and study and work hard and fervently, then here is the cause that is supremely worth serving, here is the surest way to help your world."

Try It And See

One of the first tests on the way to the priesthood or religious life, a concrete instance of this challenge, is the necessity of making a decision concerning one's vocation—and then doing something about it, despite perfectly normal doubts and uncertainties. Time and energy may be wasted and a vocation actually lost by a demand for absolute certitude before one is willing even to test himself by a period of trial in a seminary or other religious house. How many young people say timidly: "I do not want to enter until I am absolutely certain about my vocation." Tragically mistaken in these needy days!

Let us say once and for all to boys and girls, young men and young women seriously pondering a religious vocation and torturing themselves in seeking to know God's will with such certitude: "Forget it—short of a miraculous grace, as long as you remain in

the world it is impossible to know God's will regarding your vocation with infallible assurance."

The answer to the question "How can I be sure?" must be brief and to the point, says Father Richard Butler, O.P.: "If you want God and you wish to devote your life to Him in the religious state, knowing what you seek (and assured by competent authority that you are qualified), then get into a seminary or a scholasticate and find out for sure. God will bless you for your courage and generosity in at least offering yourself."

It is high tribute to the fundamental common sense and the deep faith of our Catholic youth to say that their most important quest is the discovery of God's will. This is the absolutely basic need of everyone. But—and this is the point—it is a great mistake, born of the modern world's anxiety for security in all things, for young men and women to demand to know God's will with mathematical certainty before they will permit themselves to test their religious vocation. This error accounts for much of the "I'll put it off another year" attitude—a frame of mind that too often lasts until it is too late and the vocation is lost forever.

Two Vocations

All a young person can hope to make—and all God expects—is a prudent judgment (intention, fitness and competent advice taken for granted): "Since God wills my salvation and holiness and since the religious life is the best way for me to attain these things, I may safely enter to find out for sure if that's what God wants." Such a youth has used the only means available—prayer, thought, counsel. He is acting wisely, prudently, with real faith in God's providence, in saying, "I shall enter to see if God wants me to stay."

There are, then, really two vocations: the first is to enter to test oneself and thus to find out about the second which is to remain and become a priest or religious. One seeking God's will can be sure of the first vocation. This certainty should quiet his fears and anxieties and give him a positive mode of action that will lead to the final settling of his vocation problem. He can't be certain of the second vocation until he has accepted the first and gone through the period of

trial provided precisely for that purpose by the wisdom of the Church.

Nor should there be any vain fear of a wholly imaginary "stigma" attached to leaving a seminary or novitiate once God's will has been discovered. Just as a person can make a mistake in adding a column of figures, so he can make a mistake in this initial prudent judgment about vocation, even after using all the means available.

The "mistake" is easily and quickly righted: after a due period of trial the candidate calmly turns to the vocation of living a zealous Catholic life in the world. The "mistake" is not really a mistake at all—it merely requires an altering of one's plans in view of God's will becoming clear in the only setting in which it could possibly become clear, the actual experience of living and testing the seminary or religious life. The matter has been settled once and for all and great peace of mind should follow.

Now suppose a young man or woman says, "That's all very well for the one who wants to be a priest or religious. But what about me? How do I know if I really want to be, if I really have the desire? Sometimes, I'm repelled by the thought of being a priest, brother or sister; and at the same time I feel that it's God's will for me."

The answer is the same. The doctrine of the Church regarding the priesthood (and, by analogy, the brotherhood and sisterhood) is that mere feeling and emotion are not required. No clear-cut, interior desire nor persuasive impulse of the Holy Spirit is necessary. Therefore, let there be no long arguing back and forth, no going around and around in circles examining one's emotions and feelings, no painstaking analysis of one's reasons and motives.

What's God's Mind?

Granted always the right intention and fitness and the use of the means provided by God—prayer, thought, advice—the prudent, faithful course is to enter and settle the matter once and for all. Certainty will come later with the call of the bishop or religious superior. Meanwhile, the person who may be naturally repelled by, rather than attracted to, a religious vocation may be acting with more merit and courage and generosity in giving his

vocation a thorough test than the one to whom the priesthood or religious life has a natural appeal.

One final word of caution: once the decision to enter has been made, the young person should adopt this attitude, "My mind is made up—I'm going in to find out if God's is—or, what God's is. I hope and pray that it will turn out that He wants me, but I'm willing to change my mind if His will appears to be the other way."

Without this attitude that my mind is made up, the period of trial may be wasted in useless circlings. Instead of profiting by the prayers and other practices of the seminary or novitiate and the wise teachings of the superior or novice master, the candidate's whole energy and all his thoughts may be given to going around and around trying to decide every day. Rather, he should adopt this motto: "I shall live this day for Christ as best I can and leave the final decision on my vocation in His hands and in those of His representatives. I shall presume that I have a religious vocation until some one outside myself acting with God's authority—my superior, confessor, spiritual director—tells me that, while I had the first vocation to enter, I do not have the second vocation to stay."

Such a person is twice a hero, once in leaving all to follow Christ down the path of the religious life and again in dropping out when God's will becomes clear. It is no failure to try only to discover that God's will lies down another road—it is tragic failure to feel that God may be calling and not to have the courage to try at all.

St. Thomas Aquinas says, "It is better to enter religion to give it a trial than not to enter at all, because by so doing one disposes

oneself to remain for good." This initial generosity may be just the thing that will obtain from God the graces necessary to go on to

Continued on page 4



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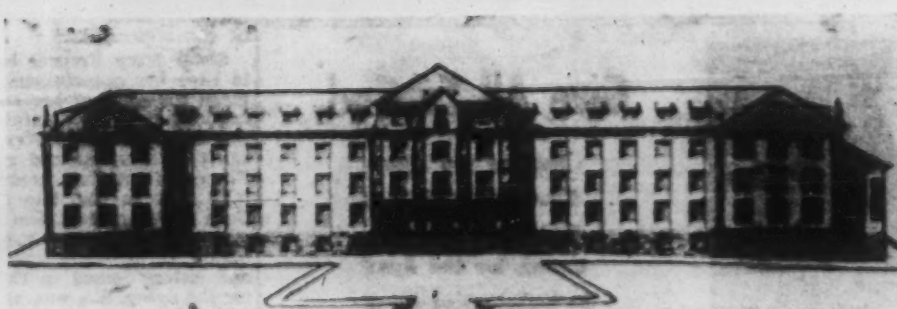
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RIGHT or WRONG

Editors' views on current events and others' comments

Basis Of Democracy

ONE of the greatest statesmen in Europe today is the Prime Minister of Italy, Alcide de Gasperi.

Speaking in New York on the occasion of his recent visit to the United States he said: "Many of the people of our country who voted Communist are not followers of Marx or Lenin. They are simply people who do not have enough to eat, or people who do not feel secure about work and their standard of life."

What so few Americans ever take into consideration, but which could be proved so easily, is that "Christian civilization is the basis of democracy." Communism has claimed that it is democracy; Socialism claims the same thing,

and the anti-Catholic organizations which have assisted both in this country and elsewhere for several generations have claimed that they are working in the interests of "democracy."

Minister Announces His Change Of Faith

UNTIL recent years we read very little of Protestant ministers or Protestant organizations fighting Communism. Their silence was construed to mean either that they were sympathetic towards Communism, or that, because it and the Catholic Church were in conflict, Communism was not an enemy of Protestantism. It seems never to occur to them that they should have been fighting for their country's sake, and for the sake of people of other countries, who have been subjected to slavery by falling under Communism's control.

Recently the Rev. William C. Kernan, associate rector of St. James Protestant Episcopal Church, Scarsdale, New York, revealed that he had separated himself from the Protestant Episcopal Church and had started to take instructions with the intention of being received into the Catholic Church.

Together with a Lutheran minister and a Catholic layman, Reverend Kernan led a movement to have the school authorities purge the public schools of Communist influence.

After Reverend Kernan told his pastor that he intended to leave the Episcopal church and become a Catholic, the Rector communi-

cated the news to his Bishop with the result that Rev. Kernan was "suspended and inhibited from all sacerdotal functions and ministerial duties."

This Mr. Kernan is a graduate of Yale University and of the General Theological Seminary. Since he is married and has six children he will find a little difficulty in adjusting himself economically and to find the needed work to support his large family. Yet he is following his conscience.

He noted, in passing, that for a long time he had had a fervent devotion to the Blessed Virgin. It is the lack of this devotion which probably prevents God from giving the grace to thousands of others to embrace His religion.

Mary was God's favorite creature of all times, and made the Incarnation and Redemption according to His plan possible. He will not have His Mother attacked or ignored.

If one who has no use for your mother is given little consideration by you, cannot we assume that one who ignores or even belittles Christ's mother will have little consideration from Him?

POAU Inconsistent

GLENN ARCHER, Executive Director of the POAU, denounced the Catholic Press for opposing the appointment of Mr. Conant, of Harvard, as High Commissioner in Germany. But when Mrs. Luce was appointed Ambassador to Italy, he was guilty of the same thing of which he accused Catholics.

Very few Catholic churchmen did anything to try to prevent the appointment of Conant or to have it rescinded. It was natural, of course, for the Catholic press to criticize what he said about the private school system.

But Archer and his associates command very little respect among the leading Protestant churchmen of the country. Many of them took the defense of the private schools and colleges against Conant.

Only a couple of weeks ago Dr. Leonard Stidley, Dean of the Oberlin Divinity School, Oberlin, Ohio, speaking before 1300 clergymen attending the Ohio Pastors' Convention, praised the Catholic Church for its parochial school system, which, he said, had achieved "complete integration of religion and education."

Freedom

WE are hearing much about "freedom," but we seem to think that freedom is a gift of government. Our Founding Fathers did not have that idea. They plainly declared: "We are endowed by our Creator with certain inalienable rights." "These inalienable rights," writes the Very Rev. James J. McFarney, O.P. in Think, "are part of the freedom which the Creator gives to His human

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creatures. They cannot be destroyed by any power under God."

Father McFarney notes that more important than freedom is "what we do with our freedom." If we use it to do wrong, to violate God's laws, to defy the God Who gave us freedom, we are ungrateful and cannot escape the consequences.

Freedom should be used for our own eternal benefit, and that means the use of it to do right. We win the respect of everybody who comes in contact with us when we employ our freedom in the right way. It is the best character builder. It is the only real producer of interior joy and satisfaction. It gives encouragement to one's conscience, and to the man of faith it gives assurance that it will have paid him to use his freedom for the pursuance of what is good.

It is the lesson of history that those who seek freedom apart from God are sure to find themselves slaves to something ignoble.

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Homeless Sisters Plead

Last year the Adoration Sisters opened a house at Chennencherry, India. Their Chaplain writes, "This house is too small: their BEDROOM, their CHAPEL, their DINING ROOM is the SAME ROOM." To build a new convent for TWELVE SISTERS we must have \$5,000. The names of those who help them will be daily blessed as they kneel in adoration.

\$10 WON'T FEED YOUR FAMILY LONG but it will give a FOOD PACKAGE to a refugee family. Over there it goes a long way. It will make a "Happy Easter" and leave enough for several days more.

NOT TOO LATE to write for our GIFT CARD for Easter. It will tell a friend or loved one that a Near East missioner will offer Mass for them at Easter or that you have given a sacred article to a mission chapel in their honor. A lovely HOLY LAND SOUVENIR with a chip of rock from Calvary is enclosed also.

HAVE YOU THOUGHT of becoming a member of one or more of our seven mission support clubs. Members give \$1 MONTHLY. In March, MARY'S BANK will help the LITTLE SISTERS OF THE POOR in Istanbul, Turkey. The Sisters of the Apostles in Bethlehem will get ORPHANS BREAD. BASILIANS will help build the school at Pazhoor, India. CHRYSOSTOMS educate our seminarians.



Fr. Tuohy is working with the refugee Arabs from Palestine spread through many camps in the Near East lands. He writes from one camp, "The roof of the kindergarten is leaking like a sieve... The floor was a sea of mud." The children had to be sent home. Rain is very frequent there until late spring. \$100 will repair the roof for him.

POOR SISTER JEANNE-NICOLAS writes pathetically that she needs \$150 a year for the next two years while she is in training with the Sisters of the Sacred Hearts, at Bikfaya. Could you give her the yearly cost of her support? Give in monthly payments or all at once.

We try to add mite to mite for our Fatima Chapel in Ethiopia. Can you give \$1. A block costs \$10. A large Mass Book for the high altar at this shrine will cost \$50. Could you give it in memory of a departed friend or relative? It will be used every morning at Mass. They will share in every Mass.

Your STRINGLESS GIFTS are a great relief to our Holy Father in helping him meet emergencies too urgent to appeal for. He gets many every day. Send him your gift TODAY.



FEDELE means faithful in Italian. Fedele just entered his first of six years study for the priesthood with the Franciscans in Eritrea. He needs \$100 each year for his training, \$600 in all. He will be ever "faithful" in praying daily for a kind sponsor. Can you adopt him by giving him \$100 yearly in any payments?

Near East Missions

Francis Cardinal Spellman, President
Wm. Thomas J. McMahon, Nat'l Sec'y Very Rev. Andrew Rogosh
Rev. Peter P. Tuohy Rev. Francis B. Kennedy
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FORT WAYNE DIOCESAN EDITION OF OUR SUNDAY VISITOR

With YOUTH Section

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Blue Lights And Red Roses

SISTER MARY CONCETTA, O.S.U.

MARY ANGELA knelt in the first pew of the tiny chapel making her thanksgiving after Holy Communion. The words of the Christmas carol were going through her mind as she gazed at the form of the Infant Jesus. Feelings of sympathy and loneliness were creeping over her. This scene was different from those one usually sees in larger churches. At the gospel side of the altar were three medium sized trees strung with

blue lights. At the foot of the center tree lay Baby Jesus in his manger bed. On the right side of the manger was a vase of red roses and on the left a large potted poinsettia. Baby Jesus was alone. His little outstretched Hands were pleading for love and understanding. They seemed to be reaching out in an effort to enclose her.

Mary Angela's thoughts were those of gratitude as she continued

to gaze. What a beautiful Christmas day she had had! Life seemed to be packed with special blessings, and she had to take the time this morning to say an extra "Thank You." Midnight Mass had seemed heavenly. Then to be able to assist at the Christmas Masses of her oldest brother had been another thrill. The day had brought a series of joys and surprises. And then, as the family sat enjoying the evening meal a knock had been heard, and in walked the younger of her two priest brothers. His Christmas visit had been a big secret shared by the two priests to be the biggest present for their mother.

When one receives so many gifts as marks of greater love the desire finally awakens within to return love for love. And that was the feeling now urging Mary Angela to look deeper into herself and to question what gift God was asking from her.

But she had so little, and she sensed immediately that the little she had was all she had—herself. The Infant Jesus had given everything, and that was what He was asking of her.

But how? The thought was impelling and enticing. Christ was alone. He needed Mary. His Mother, to care for Him during those years of His earthly life. He is still alone. He is calling other young girls to step forward out of the crowd, and to kneel beside His lonely manger bed to fulfill the same duties His mother had performed for Him.

His sick are lying in their poor beds at home, in the cribs of orphanages, or in private rooms and wards of hospitals. Christ is looking with suffering and lonely eyes, coaxing, "Whatever you do to the least of these, My brethren, you do it unto Me."

Promise Holds

Children's eyes are longing with the love of the youthful Christ for the Bread of Angels and the knowledge of the One True God. The years of the Hidden Life were years of learning for the boy Jesus, and Mary was His teacher. So many thousands of children today are in need of someone to teach them the truths about their Heavenly Father, the Commandments of God and His Church, the beautiful lessons of Christ's life on earth, the purity, humility and love of Mary, besides their reading, writing and arithmetic. The promise still holds, "Those that instruct others unto justice shall shine as stars for all eternity."

Mary Angela gazed at the sweet face of the Babe. Here at His feet were peace and security. But these were not for His special friends. The blue lights and the red roses were significant of detachment and burning love. His message spoken in the quiet and calm of a Thanksgiving after Holy Communion carries with it the challenge to live a life similar to His own. "I am come to cast fire on the earth, and what will I but that it be kindled?"

Think ye, that I am come to give peace on earth? I tell you, no; but separation." The world needs generous souls who will give themselves to Christ, and say with sincerity, "I am Thine. Do with me, Lord, as Thou wilt."

Mary Angela sat down and gazed at the simple scene before her. Could she become another Mary of whom Christ had said, "Mary has chosen the better part, which shall not be taken away from her?"

Could she rise early morning after morning, and assume her role in praying with and for the Church in the liturgical hours of the Holy Office?

Could she shut the door that would give her the responsibility of 40 or 50 lively children for that day, and then for many and many another day?

Could she give the instructions that would make young hearts ready to receive their Eucharistic Lord for the first time?

Could she lay a cool hand on a fevered brow and whisper an encouraging word to many a person sick in soul and body, and needing someone to comfort him?

Did she want to assume the responsibility of saving countless souls who wait for consecrated hearts to gain for them the graces they need? If Christ became the only Love of her heart, could she let Him lead her to suffering and to death? If she became a religious, did she want to become the bride of Jesus suffering?

OUR SUNDAY VISITOR 5
March 8, 1953



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But these sacrifices must be preceded by others. Could she ask for the permission that would take her away from her home and into the company of strangers? Could she bear the sorrow of parting from her father and mother, brothers and sisters? Could she lead the life of sacrifice and prayer that the true followers of Christ must lead?

All this seemed very general. Wasn't a religious vocation something special, and wouldn't she have to be more specific?

Yes a religious vocation is a special call to the individual soul. Christ asks one sacrifice of this soul and a totally different sacrifice from another soul. Just what sacrifice was Christ asking of her this morning? She was not sure. Her calling to the religious life would be a bright light leading her on as the star had led the Wise Men of old. They had followed its guiding light out of their country. They were walking in great uncertainty and, according to the judgments of men, it was folly. But their faith and confidence had brought them to the feet of Jesus.

She knelt again and prayed that one day she would be able to offer to her Infant God the gifts of gold, frankincense, and myrrh which she knew the religious soul offers Him in carrying out her vows of Poverty, Chastity, and Obedience. Until then she would pray, she would study, and she would seek advice. She would prayerfully keep in mind, and make her own, the words of the Divine Babe, "Behold I come to do Thy Will, O God."

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A Happy Heart And

A Million Dollar Smile

SISTER MARY CONCETTA, O.S.U.

YES, it was wonderful! Sister Mary Anne was tired, but she was happy. She had been able to get to Mass and Holy Communion. Slowly she made her way out of the Infirmary Chapel. In the hall she passed Sister Mary Frances. With complete understanding she suddenly realized why patients were sure to feel better. It was that million dollar smile with which Sister Mary Frances greeted everyone—the spontaneous cheerful smile that comes from the inside out.

Back in her room Sister Mary Anne sat down, but she continued to think. If only there were many more people like Sister Mary Frances. How many patients would never get to a hospital. The Infirmary is not the only place that needs that smile that gives courage to the soul, and helps in its own way to strengthen a tired or ailing body.

Her smile! There was a whole

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philosophy of life in it. Could such a smile be cultivated as a precious habit? If so, how? Sister Mary Anne thought. A forced smile is an artificial smile and fools very few. A spontaneous smile, such as Sister Mary Frances has, comes from a happy heart, a heart that loves God, and loves God's creatures for the love of God. It can be cultivated. The answer to the problem is to keep a happy heart. That isn't too difficult either if one gets used to seeing how good God is—in saying "Thank you" to Him a little more often.

The smile of Sister Mary Frances is a success because it has been part of her philosophy of life. One has to pay for a philosophy that's successful. She has paid for hers and that is why her eyes and her lips tell you her heart's message of love and encouragement.

Sister Mary Anne remembered how helpful it had been those first days she had been so ill. It had meant so much to open her tired eyes and see Sister there reading, or writing, or when she saw her quietly moving about the room. Her very presence gave one a sense of security. Then as strength slowly returned Sister Mary Frances became a wonderful companion. She sensed when it would be good for her patient to talk, and when it would be better for her to be quiet. Whether Sister Mary Frances knew it or not, she had also satisfied Sister Mary Anne's curiosity those days, because she had humored her patient, and answered her questions.

Nurse And Sister

Kathleen O'Day, as Sister Mary Frances was once known, had finished high school when she was 17. She wanted to be a nurse, but she was told that she must be 19 to enter the school of nursing. So for two years she lived a happy life at home helping her mother. After her nineteenth birthday she began her training. Here she was known for a combination of wit and common sense, a welcome member in every party.

The years of training passed and filled themselves with those many humorous experiences which make such entertaining stories when later those nurses meet and "talk shop." As a trained nurse she continued her profession and many were the patients she cared for. And then one day she handed in her locker key—the gossip began.

What did it mean? Kathleen had left town and returned home. What did she plan to do? It was some time before they had the answer, and when they did, it was a surprise. No one had thought Kathleen would be a nun.

But Kathleen had had her own thoughts. During her days of nursing she had been doing some observation and some thinking. She knew she wasn't the only one that faced the problem of deciding what she wanted to do in life, but her thoughts and plans began to shape themselves in a way not followed by very many. As she went about her nursing duties she noticed that at times the patients brought in were nuns—teaching nuns. Two sisters would come to the hospital with the sick nun. They would see her tucked into bed, and then with a "We'll be praying for you" they would leave the sister to one, two, three or more weeks of suffering. True, the sick sister had her prayers, her thoughts about God, her spirit of love and expiation, but then, how much easier it would be if someone she knew, someone a part of her own family, could give her a little lift once in awhile.

Sister Mary Frances had watched these sisters fight their way back to health with courageous cheerfulness, but in her heart there was a growing yearning to help these sufferers for Christ's sake. She thought. She prayed. She asked advice. It would mean a lonely road. Her companions would be teachers, not nurses. She would not spend all her days in the hospital. Nevertheless, Christ seemed to be calling her to give, and her decision was finally reached to go forward with her plans and to trust Him in this sacrifice which He seemed to be asking of her.

Kathleen was considered a treasure from God when she applied for entrance into her teaching community. The first days were new and strange, as they always are to every postulant. It wasn't very long before she was to be given a chance to practice her vocation as she had seen it in the light of God's grace. Even as a postulant she had been sent in to the hospital to be with one of the sisters. That was the day of testing. Back to the very hospital in which she had done her training went Kathleen with her sister patient. Her old friends crowded around her. They were glad to see that she was gay happy self but a little incredulous that Kathleen meant to cling to her idea. "You don't mean to say you're going to wear those black stockings all your life!" But that was what she meant to do.

Investment, novitiate, profession—the months passed. Her first appointment was the Motherhouse Infirmary, and that was to be her scene of duties for years. She brought professional training to the care of the sisters who were no longer engaged in the active duties of the community. She was there to care for the minor troubles of the teaching sisters when they came to her. She made her trips to the hospital when some one or other of her sisters needed her. She brought encouragement during their days of convalescence.

Sister Mary Frances had fought to keep her cheerfulness. She had cared for some of her sisters during long and very painful illnesses. She had seen their resignation and spirit of sacrifice and reparation. These patients had become especially dear to her. She had sacrificed nights of rest. She had been with them to the end, staying close beside them while the Superior and sisters joined in the prayers for the dying. She was, as someone called her, a "tower of strength."

Sister Mary Anne realized that Sister Mary Frances could warm your heart with her smile because her heart was first of all on fire with the love of God. God had given her everything. He gave Himself to her every morning in Holy Communion. Her smile was the way Sister Mary Frances had of saying "Thank You" to God hundreds of times a day. She could say to others what Father William Doyle had once written, "Smile awhile, and while you smile another smiles, and soon there are miles and miles of smiles, and life's worth while because you smile."

March 8, 1953

4 OUR SUNDAY VISITOR

The Challenge

Continued from page 3
ordination or to the vows of the religious life.

As gallant Admiral Callahan did not become a hero on the night of his supreme test but rather grew up to be one through loyal devotion in little things, so the priest, brother or sister does not become a true apostle of Christ by any single act but grows up to be one through unswerving fidelity to the daily challenge of his vocation.

When a priest or religious approaches life's end, we may safely say that the initial courageous decision "to give it a try" was an all-important link in the chain of little acts which have added up to a lifetime of self-sacrifice and service for Christ's cause, the salvation of souls, the redemption of the world.

Definite Stand

If there is one institution in the world which has a coherent philosophy and a definite doctrine with regard to labor, it is the Catholic Church. The Church announced that the laborer is not a mere instrument, but a human being, a sacred human personality, man made to the image and likeness of God.—Cardinal Gracias of India.

Brother Michael's Quiz

Read this week's installment of BROTHER MICHAEL'S MAGIC carefully. Then try to answer each of the following questions. You may use your Catechism to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor; and if you get less than two right Brother Michael is ashamed of you.

1. What form did the Holy Spirit take when He came down upon the Apostles on Pentecost Sunday?
 2. Did the Holy Ghost descend upon the Apostles alone?
 3. What were the Apostles doing when the Holy Spirit descended upon them?
 4. What does the Holy Ghost do for the salvation of mankind?
 5. How did Pentecost show that the Holy Spirit is a source of courage?
- You will find the correct answers to these questions on page 6.



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The Congregation of Marian Fathers of the Immaculate Conception of B. V. M. will gladly accept any boy or young man of good moral character to carry on the work of Christ in this Age of Mary, either as a priest or a lay brother.

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Vocation Director

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St. Thomas Aquinas and Religious Vocations

This discussion deals with article on page 1. Be sure to read it carefully.



Questions Addressed To The Class

Do you know some of the places in which St. Thomas attended school?

CLASS: He started as a little child at the Benedictine Monastery at Mount Cassino built in the seventh century; he also studied at Naples, Rome and Paris.

Do you know some of the works which he wrote?

CLASS: He wrote books on philosophy which filled many volumes and others on theology, also containing many volumes.

Are any of these works preserved so that they are in use today?

CLASS: Yes. All of them are. They were copied and recopied many times during the Middle Ages, and then translated into various languages, much the same as the Bible was. There are hardly any questions raised today which do not find their answer in St. Thomas' works.

Do non-Catholics have an opportunity to study the works of St. Thomas?

CLASS: Yes. At many of our large universities there is a special class in Thomistic Philosophy, and numerous converts have resulted from this study. In some places these courses are taught in the original Latin.

Did St. Thomas also write poetry?

CLASS: Yes. In numerous beautiful hymns, especially those relating to the Holy Eucharist, he wrote beautiful verse.

Was St. Thomas a proud scholar like many a modern?

CLASS: Quite the contrary. He was very humble, and began all his writings and interpretation of the Bible by prayer. He gave credit to God for all he had written, not to himself.

Has the Church given any special recognition to St. Thomas?

CLASS: Yes. Besides canonizing him after his death, following the numerous miracles wrought through his intercession, Pope Leo

XIII declared him to be the "Patron of all Catholic schools."

His feast is usually celebrated as a holiday at all Catholic seminaries, colleges and universities.

How should this feast of St. Thomas affect young men or even boys in grade schools?

CLASS: It should lead them to pray for knowledge concerning their vocation and move many to ask Almighty God to grant them a vocation to the holy priesthood. St. Thomas, of course, was a priest.

What Can A Nun Do?

DENISE MARCHAND

"I'm sure I haven't a religious vocation. I couldn't shut myself up in a convent to pray all day—and neither could I teach in a class-

room—and there isn't much else a nun can do."

What! No chance to use your individual talents in the convent? If you think you can't teach or meditate for a long period, you can't be a nun? Think again, and think hard.

In the first place, you are never sure you can't do a thing until you have tried it. With training you could be a good teacher, and like the work, too. Teachers are needed for little children, elementary grades, high school, college, and even adult education. There are all types of subjects to teach all types of people. You can even teach nursing. As far as the contemplative life is concerned, the contemplatives form the spiritual powerhouse for the world. Semi-contemplatives spend part of their time in organized prayer, and the rest in carrying out the spirit of prayer and penance in such active work as clerical work and writing religious articles for magazines and pamphlets.

Do you like children? There are nuns who dedicate their lives to loving care of the spiritual and physical needs of the children in orphanages, hospitals and homes for handicapped children.

You have always been interested in social service? Parish Visitors supply food, clothing, employment and spiritual aid to needy families. Homes for delinquent young people and children from broken homes are conducted by religious communities. There are institutions in which nuns give sympathetic care to the aged.

Do you want to win converts and help people at the same time? Besides community service, you must not forget the foreign missions. Religious orders encompass the whole globe—bringing bodies and souls to health.

You have a talent for science and medicine? Nuns as nurses and doctors, lab technicians and x-ray specialists work in hospitals and on the mission fields at home and abroad.

You like cooking and domestic work in general? In every community, sisters perform just such tasks.

The fact that God gave you special talents does not mean that you must close the door to a religious vocation. For every talent, for every inclination you have in any field, there is a place for you in religious life.

If you or a friend of yours is thinking of entering the convent, there is a wide selection. There are many things a nun can do!

Minister's View

The great and supreme tragedy of our day is not the possibility of pending atomic war nor the fact that the home is on the breakdown nor that the Bible is the leading, but least-read, best seller.

It is the millions of men and women who belong to a church, who name themselves Christians, but whose lives are not one whit different from those about them who do not make that claim.—Rev. Charles Templeton



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March 8, 1953
YOUTH SECTION
OUR SUNDAY VISITOR 7

Father Conroy Talking

Your Vocation

(Second in a series)

THIS is vocation month. But the school papers coming to my desk show also that many thousands of Catholic high school students are now in the midst of the "retreat season." Another reason then why many are seriously con-

sidering their future vocations in life.

Let's take a look at the priesthood. Here we have a very special vocation. Not every boy is called to it, but every one should think of it. And why should every boy think of the priesthood? Aren't some quite evidently not cut out for the priesthood? True enough, but if a boy seriously makes a generous offering of his life to God in this manner, God will offer this boy something in return even though He does not accept the boy.

God will not be outdone in generosity and He will shower that boy with blessings for the rest of his life. And perhaps the very first blessing He will give will be that of pointing out the boy's real vocation in life inasmuch as it is not to be the priesthood.

Another reason why every boy should think of the priesthood is this: You might be surprised! Even though you think you're not the guy, God might have other ideas. The vocation to the priesthood is a special grace and "the Holy Spirit breathes where He will!"

Priests are called—not according to the standards of men, even though these standards be the highest—but according to God's standards. And sometimes even the most unlikely fellows turn into great priests and saints of God. Look at the Cure of Ars! Make the offering to God. Give Him a chance to say "no" to you. And maybe He won't say that at all. Maybe He will say "yes!"

We make these remarks because our experience has taught us all too clearly that many boys write themselves off immediately as candidates for the priesthood when they should give it a lot more thought. This is a tragedy and can affect the salvation of souls for generations to come. So to all boys, we say, think it over! It's just as important to decide that you don't have a vocation as to decide that you do have a vocation!

What should a boy do who thinks he has a vocation? Well, first of all go and see a priest. Tell him how you feel about things. He'll be glad to bend an ear and anything you have to say will be kept in complete confidence. Now preferably this priest should be your own parish priest.

He knows you, knows your fam-

ily and background. He's best qualified. But then any priest in whom you have special confidence will be all right—a retreat master, an uncle who is a priest, your Sodality moderator, CYO director, etc. The important thing though is to see some priest. Get expert advice from one who is qualified to give it—and that will be a priest.

Answers To Brother Michael's Quiz

1. On Pentecost the Holy Spirit descended in the form of tongues of fire.
2. The Holy Ghost did not descend on the Apostles alone. The Blessed Virgin Mary also received the Holy Ghost.
3. When the Holy Ghost descended upon them the Apostles were praying and hiding from the Jews.
4. The Holy Ghost dwells in the Church as the source of life and sanctifies souls through the gift of grace.
5. Pentecost showed that the Holy Spirit is a source of courage because the same men who had been hiding for fear of their lives after receiving the Holy Spirit went out and preached to the crowds without fear.

A Nun's Soliloquy

THEY laughed at me because I didn't date. Oh, they thought mine was a horrible fate! They asked: "What can you learn of romance?" If you don't go out,—don't date,—don't dance?"— Yes, they all agreed that I was very, very odd.— But,—they didn't know of my romance with God! They didn't know that I was having a wonderful time. That the King of Kings was to be mine, all mine! And now, the Creator of Heaven and earth is my groom. I wonder,—if they still feel mine is a horrible doom? Christ chose me to be His Own! Gave me His Kiss. Now,—is there any greater romance than this? —Frances Angermayer

Prayerful And Practical

The Persevering Penitent

CECILIA WADE

Dear Jane:

AT the very first of Lent, our family chose personal penance to fit each personality. We found quickly that unexpected things happen every day, and new decisions have to be made. If we are to persevere in penance, we have to be both prayerful and practical.

The ready use of prayer is absolutely necessary in order to per-

severe in penance and keep up any good work that entails real sacrifice. All self-improvement requires the practice of prayer.

For example, one of my endeavors is to keep my temper "through thick and thin." Now and then somebody says the wrong thing to me at the right time. Sometimes we do not feel well and are more easily upset. This is the time to persevere, for to keep one's temper under real stress is good penance. Our Daddy, practical along with being idealistic, taught me something that is very helpful to use along with prayer. There are times when I feel I cannot hold my tongue a minute longer. The tension building up inside me is terrific. Quick mental prayer comes first, and then this practical self-help Daddy taught me.

When I think I cannot keep my mouth shut and take any more from an offender, I use Daddy's method that he calls "alphabetical equilibrium." First I form the letter "p" silently with my lips, and then quickly the letter "o." Try it, and you will find you have to open your mouth to say "p" and close it again to say "o." Opening it relieves the tension, and the "o" acts as a cork then to keep angry words from escaping.

If you have a funny-bone at all, you may have to laugh at yourself when you try it. Then you will forget what it was that upset you in the first place. A good sense of humor is a big help in any self-improvement.

There now, I shared my Lenten ideas with you, so how about sending me some of your suggestions? Yours are probably better than mine anyway, so let's form the habit of exchanging ideas. Will you?

Till next week,
Your friend,
Anne.

This priest will discuss plainly and frankly with you the subject of your vocation. He will ask you your reasons and help you to be sure of them, one way or the other. Sometimes you may not know your reasons clearly but the priest being an expert on such things will help spot them and set them up where they can be seen. He will also ask you some questions about your health. A long course of studies requires good health—but just good health, not necessarily robust health. Then he will check on your grades and a few other things. Or maybe this priest will have you spotted long before you come in to see him and the whole talk won't take more than a couple of minutes.

Next week we will continue with the "Vocation to Married Life."

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GOD LOVE YOU

Most Reverend

Fulton J. Sheen

A few weeks ago we addressed a God Love You to M. A. C. who sacrificed \$10 to the Holy Father's Missions saying: "I am praying for a favor; but why should I wait until God gives it to me? I will prove my trust in Him by giving first." Well might Our Divine Lord say again, "I have not seen such faith in all Israel."

During the two years this column has been running in the Catholic press, we have noted: 1) How much God has blessed and answered the prayers of those who have made a sacrifice for the Holy Father's Missions. Thousands and thousands of letters of thanks reveal the truth of the words of the Holy Father: "Charity to The Society for the Propagation of the Faith surpasses all other charities as heaven surpasses earth and eternity time." 2) How many are as the above correspondent stated, "giving first."

Many of our prayers are unanswered not only because God does not always give us what we want, but only what we need; but also because as Scripture says: "we ask amiss," that is, the favor if granted would not be to our best spiritual interest. But more prayers would be answered if people in addition to asking, would also sacrifice. Our Lord said: "Give and it will be given unto you." Empty yourself and then I will fill you; de-gotize yourself by a sacrifice and then I will enrich your soul with peace; be concerned about saving someone else's soul and I will be concerned with you; help the missionaries convert the Indians and the Africans and I will be converted to your request.

We remember some years ago at Lourdes: Two girls suffering from polio and confined to wheel chairs, saw one another across the church and during the blessing of the sick with the Blessed Sacrament, each one unknown to the other prayed: "Dear Jesus, do not cure me, cure her. . . She needs it more than I. Leave me as I am." They were both cured. Only later when they met, did they learn how their unselfish prayers were answered.

If your prayers are not answered, may we suggest that you purify them by being interested in someone else's soul, and particularly those in the Holy Father's Missions and second that you make a sacrifice for them that having given, God may give it to you.

* GOD LOVE YOU to Miss C. F. for \$1000. "This is in fulfillment of a promise that I made to the Blessed Virgin for a favor some years ago." . . . GOD LOVE YOU to Mrs. S. who sent \$11 of her husband's winnings to the Holy Father's Missions. . . . GOD LOVE YOU to P. S. for \$3. "I was going to spend this money on myself but decided I have more than enough already. I know \$3 isn't much but I'm sure the Missions can find some use for it." . . . GOD LOVE YOU to A. G. W. for \$10. "I have a limp in my right leg which the doctors tell me can only be helped by losing weight. I have promised to give to the Missions a dollar per pound for every ten pounds I lose. Please use this money to feed someone who is hungry." . . . GOD LOVE YOU to Mrs. D. F. "Enclosed is \$12.50—\$10, a promise made to St. Teresa to help rent a room; \$1, a reward for finding a paycheck for a man; \$1.50, a promise to St. Anthony for helping me find a sterling teaspoon."

If you cannot go to the Missions personally, then go by prayer. The best way to do this is by saying a World Mission Rosary: the green decade for Africa, the red for America, the white for Europe, the blue of Oceania, and the yellow for Asia. At your request and a \$2 offering to the Missions, we will send you a World Mission Rosary blessed by me.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

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Pictures by Addison Burbank



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WHAT PRICE CAN BE HIGH ENOUGH FOR A MAN'S SOUL?

HOW DO YOU LOOK?

WHAT'S WRONG WITH THESE PICTURES?



HOLD THIS PANEL UP TO A MIRROR FOR THE ANSWERS.

YOU ARE RIGHT! THERE IS NOTHING WRONG WITH PANELS 1 AND 3. BUT THE BOY IN PICTURE 2 AND 4 IS DOING THINGS NO ONE SHOULD DO, AND ESPECIALLY NOT DURING LENT.



NOW LOOK AT YOUR FACE IN THE MIRROR. WHAT'S WRONG WITH THAT PICTURE? THERE ARE JUST FOUR WEEKS LEFT BEFORE EASTER. WHICH FACE WILL YOU HAVE BY THEN?



THE PARACLETE HAS COME!



YES. HE HAS COME!

PRAISE GOD, WHO ACCORDING TO HIS GREAT MERCY HAS BEGOTTEN US AGAIN THROUGH THE RESURRECTION OF JESUS CHRIST!



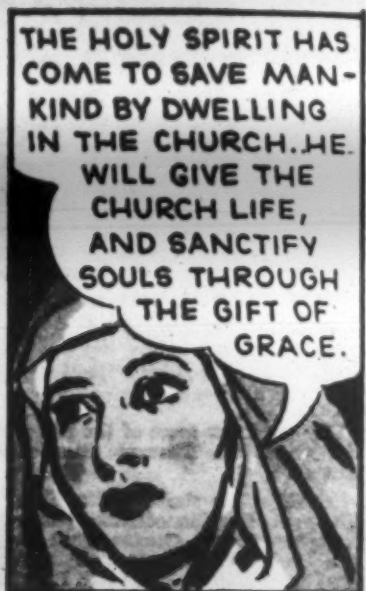
IF ANY OF US ARE WANTING IN WISDOM LET US ASK IT OF GOD!

GOD IS LOVE, AND HE WHO REMAINS IN LOVE REMAINS IN GOD!



WHY DOES EVERYONE SPEAK SO DIFFERENTLY?

IT IS THE HOLY SPIRIT WHO SPEAKS IN THEM.



THE HOLY SPIRIT HAS COME TO SAVE MANKIND BY DWELLING IN THE CHURCH. HE WILL GIVE THE CHURCH LIFE, AND SANCTIFY SOULS THROUGH THE GIFT OF GRACE.



I FEEL DIFFERENT TOO. I'M NOT AFRAID ANYMORE!

YOU ALSO HAVE RECEIVED THE HOLY SPIRIT AND ARE NOW STRONG WITH THE GRACE HE BRINGS.



PETER, LOOK!



THEY MUST HAVE HEARD THE SOUND OF THE PARACLETE.

WE CAN'T HIDE ANYMORE.. WHAT SHALL WE DO?



WE SHALL GO OUT AND TELL THEM OF CHRIST. COME, BRETHREN!



THEY WILL KILL US. BUT I AM GOING TOO!

NEXT WEEK: THOMAS FACES A GIANT

As America Goes . . . So Goes The World

YOUR parish priest is the backbone of the Church in America. He is vital to the Catholic way of life. Without the diocesan priesthood, America's healthy parish life would simply collapse. If that should happen all the other apostolic works in the United States, and in the whole world for that matter, would receive a staggering blow, for the source of many vocations would have been destroyed.

There are, however, in addition to the diocesan clergy (that is, priests attached to a specific diocese) over 100 different orders and communities for men in the United States. Each has a distinct

Written by a young man soon to be ordained by Bishop Sheen, this article is aimed at the youth who believe that "As America goes . . . so goes the world."

type of work. In this personal article we learn of but one of the many special vocations open to those seriously considering the sacred priesthood.

The writer is a member of the Deacon class at St. Paul's College, Washington, D.C. In less than two months the 13 in our Deacon class will be priests of God. The ceremony, with His Excellency, Bishop Fulton J. Sheen as ordaining prelate, will take place May 1 in the massive Church of St. Paul the Apostle in New York City. On that day will begin a public life dedicated to worship of God and service to men, a life consecrated to the special work of persuading Americans to follow Christ, for, you see, we are Paulists.

What the future holds for our class, at this point only Divine Providence knows. Of this much, however, we are certain, and that is that we shall be working chiefly among non-Catholics, because the Paulist Fathers are a missionary Community.

Because of the Paulist plan to win the minds and hearts of the English-speaking people to Christ's Church, we know that we shall spend the rest of our lives giving non-Catholic as well as Catholic missions to our people. A number of us soon after ordination will enter Information Center, Inquiry Class, and lecture work for those outside the Church. Some will join the rural apostolate in the great effort to bring the Faith to the 73,000 counties of our Nation that have no priests. Still others will go to the campuses of America's secular universities as Newman Foundation chaplains, or into editors' offices, or into the marvelous priestly work of parish life.

I am not anxious about the immediate future though it is somewhat uncertain, for I feel that eight years of study with the Paulists have prepared me for most phases of the American Apostolate. It was not so when I left home in 1945, a youth of 18.

Eight years of training have had their effect. Under prudent teachers my outlook has developed from a small and confined vision to something of a world vision, a vision which tries to look out on all mankind with the eyes of St. Paul, the first world missionary.

Now I realize that our Faith must be shared with all men, with the folks down the street as well as with the poverty-ridden masses of the Orient and Africa. I am beginning to recognize the tremendous challenge in America's 80 million unchurched souls and the providential part these souls can play in shaping the world. I see that as modern America goes, so goes the world, and that the stronger the Church becomes at home the more powerful will she be in the far-flung mission fields.

The fact that my years of training have been spent in the Nation's capital has contributed in no little way to developing this vision. Connected with the Catholic University of America in Washington, D.C., at St. Paul's College, I have come into contact with scores of the Nation's best diocesan seminarians. I have mixed in student movements with men representing 27 different religious communities and orders, attended lectures with them, "shot the breeze" with them and even challenged them in sports.

In the process I have come to know these men, to share their views, to appreciate their distinct vocations, and to see that Mother Church has a large family of children, each child with a specific type of work to do, but all working for the same Jesus Christ. While I frankly love my Paulist vocation best, I try always to honor the fact that God has need for priests in all the fields of labor.

My courses at the Paulist house of studies have emphasized those points pertinent to the non-Catholic apostolate. I am constantly being encouraged to cultivate a strong speaking voice, to remain alert to the power of radio, TV, and the press, and to go on for

higher scholastic degrees. I have been told to stay alive to the new attacks on the Church as these develop and to study how to rise to the defense.

In all this training the positive note is always being struck, the optimistic outlook of Christ Himself, the search for what is good in our fellowmen as a natural foundation on which to build a supernatural Faith. The enthusiastic spirit of Father Isaac Hecker, the American who founded the Paulists 95 years ago in New York City, has permeated all of our training.

Father Hecker wrote in connection with the American Apostolate: "So far as it is compatible with faith and piety, I am for accepting the American civilization with its usages and customs; leaving aside other reasons it is the only way by which Catholicity can become the religion of our people. The character and spirit of our people, and of their institutions, must find themselves at home in our Church in the way those of other nations have done; and it is on this basis alone that the Catholic religion can make progress in our country."

Because of the abundant graces of Christ, I feel that God can use even me as an instrument to bring His help, blessings, and love to a people who need Him so badly.

I now see clearly that sacrifice is of the essence of a missionary no matter where he works, a sacrifice that demands basic poverty, full dedication to work, and a burning zeal coupled with love for human souls.

All Paulists, just as all missionaries, realize this. Every missionary accepts the hard fact of sacrifice as part of his life, and tries all the while to bring these principles of sacrifice to bear on his daily actions.

Sanctity is another fact we have been taught to appreciate. The constant effort to attain sound spirituality is a necessary part of any missionary's life. History is insistent on the point that every great missionary from St. Peter and St. Paul, down through St. Patrick, St. Boniface, and St. Francis Xavier, to the patron of North America, St. Isaac Jogues, all possessed this one thing in common: each was a saint.

Anyone vitally interested in sharing our Faith with the masses soon comes to realize the role grace and the Holy Spirit play in winning human souls. There simply is no getting away from the fact that

we must work to attain personal sanctity.

The 13 of us who are about to be ordained are deeply grateful to God for our vocations to the priesthood and to the Paulists for we realize that a vocation to the Paulist Fathers is rare. In the whole history of this first American community of men, there have been only 252 priests, 176 of whom are still living. It is because the Paulist vocation is such a special vocation that the Community is constantly on the watch for new men, young men with vision, a vision to win America to Christ so that America can win the world.

If you wish further information

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Venture Into Vocation

JOHN VINCENT

It was the second week of June and I had been home from college only a few days when word came that I had been accepted for the novitiate. Mother brought the letter to me as I was eating breakfast. She stood in the doorway until I had finished reading it and then came over to congratulate me when she saw from the expression on my face that it was good news. I don't know what either of us would have done if that letter had turned me down. My heart was set on becoming a priest in the religious order to which I now belong and Mother knew it.

Dad and the rest of the family tried to take the news in stride. They must have been proud of me, but they didn't know quite how to react to a situation like this—boys didn't leave our house to become priests every day. It was almost too solemn an occasion for laughing and joking, and yet they had to show their happiness somehow. My sisters and brothers treated me as though I were already someone sacred and consecrated; I could have had my own way in everything.

In retrospect that summer seems very tedious and dull. I was anxious to be off on what was surely the most momentous venture of my life. After paying last visits to aunts and uncles and scores of priests and nuns who were friends of the family, I felt that I had gathered more than enough good advice to see me through whatever trials might be ahead. Everyone assured me that there would be plenty of trials. "Aha," a devout old nun would say with an ominous gleam in her eye, "so you're going

to the novitiate. I'll pray for you!" I was happy when September came. With brave smiles and misty eyes, my family and I said our good-bys and I boarded the train. As it shuffled out of the station, I reminded God that this was all for Him and asked His help to make a good job of it.

The novice master had sent detailed instructions as to which train to take out of New York and had also promised to meet me at a small town in New Jersey—the end of the line. It was late afternoon, and as soon as I walked into the drab suburban station, I was conscious of other young men in black converging as casually as possible around a Roman collar in the center of the waiting-room.

The Roman collar belonged to the novice master and the young men in the black were to be my fellow novices. I had not noticed any of them on the train, perhaps because I was too preoccupied with my own thoughts. There must have been about a dozen of us altogether. We shook hands with the novice master and with each other before piling into two cars for the ride to the novitiate. Several among us tried a few lame witticisms which fell hopelessly flat. We were still strangers, and it didn't really matter how soon we became acquainted. We would get to know each other very well in the months ahead.

My first two weeks at the novitiate were the most bewildering of my life up to the present moment. I cannot truthfully say, as some do, that I felt as though I were in Heaven from the very first day. The peaceful lake, the hillside splashed with red and orange and scarlet from the changing leaves, the delicate balance in our schedule between prayer and work and recreation—in time these were to become the delight of my life; but at first they were harsh and meaningless. Whenever I heard a bell—

which seemed to be about every 15 minutes—I left whatever I was doing and hurried to the chapel. Of course, every bell didn't mean a chapel exercise, but most of us figured the safest procedure was to go there anyway. We might have miscalculated the first time some-where along the line, and it was bad business to come late to chapel.

The transformation that takes place in a man during the year of novitiate is hardly perceptible to himself. He notices a change in his fellow novices and supposes that he has undergone something similar. I watched one novice who was anything but docile acquire a calm, firm obedience by dint of much prayer and effort. I could not help seeing that another did double his share of work simply because he knew that he was inclined to be lazy. A third who at the beginning had seemed no different from the rest of us soon became a model of prayer, and I wished that I could attain his intimacy with God. The normal, good-humored, obedient type were always the ones who seemed to persevere. Those who could not adjust themselves to the give-and-take of community life never lasted.

The novice master was mother, father, and big brother to his novices. For the first month or two he seemed merely a kindly disciplinarian, but every day his stature as a spiritual guide grew. Only now do I appreciate fully the extent of his task. He was not only living out every detail of the life which at first we ourselves found so difficult, but he was also weighed down with the cares and doubts and anxieties of everyone of his novices. Besides prayer his only relief must have been the chuckles he enjoyed in the privacy of his own room over our foolish antics.

One day was so much like all the others that the seasons were best marked off by the type of work we did during the hours assigned to "Manual Labor." In Fall it was felling trees about a half-mile from

the house, loading them onto a battered Ford truck, and starting back to the woodpile and the saw. Winter brought heavy snows and much shoveling. Lent bridged the cold weather and the first signs of Spring; after harrowing the rough, half-frozen soil we planted the garden. On Easter Sunday we were a bit proud of the progress we had made and felt that all of us would be allowed to take our Vows. For a month during the Summer the schedule was relaxed somewhat and we began to count the days until Profession.

I wish you could all experience the joy of Profession Day. For many evenings at meditation I had listened to the author of "The Imitation of Christ" warning us not to seek spiritual consolations for ourselves. I never took his advice seriously because I never had any spiritual consolations—but I had a good taste on the September day we pronounced our First Vows.

The singing was as hoarse as usual and the simple beauty of the wooden altar was considerably marred by armfuls of nondescript flowers stuffed into cheap pottery vases, but I was shot through with happiness. We stood in our new habits like wooden soldiers as each of the half-dozen priests who were present in the chapel came up and welcomed us into their community, now our community. This we knew was only the beginning; years of study in another house in a different part of the country would prepare us for the priesthood itself. But it was the beginning!

Next day we got into the same two cars that had brought us from the station just a year before. There was a little more room now because some of our original number had departed and gone "back into the world," as we put it. I felt the bulge made by my habit in the

suitcase on my lap. Thank God that He had chosen me.

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For The Children

Chats Out of Church

FATHER RAY GRIBBIN

Hello Girls And Boys!

FOR many weeks now I have been talking about worshipping God. That means treating God the way we should treat Him, because He made us. I have said many times that it is only God who can treat God just the way He should be treated. No matter how hard we try we just can't pay enough attention to God—all by ourselves.

The only person on earth who could ever treat God just right was Our Lord. He could do it because He was God. And He can do it now because He is in heaven. The most wonderful thing, is that Jesus has made it possible for us to pray to God and to worship Him with His own prayers.

Jesus gave us the things that belong to Him when we were baptized. He put some of His own life into our souls. So from that day we lived with His life and we owned many of the things that belong to Him. Because of that, because of what happened at our baptism we can worship God as He should be worshipped. We can give Him the love, and thanks, and praise He should have. And we can do it for one reason, a reason so important that I will say it again—Once we are baptized we can offer to God the things that belong to Jesus, just as though they belonged to us, because they do belong to us.

But now that we know that we own the good things that Jesus did on earth, how in the world do we offer these things to God?

We know that when Jesus told His Father in heaven that He loved

Him that was a perfect prayer. When He said, "Thank you, Father," His "thank you" was perfect. But how can we give that same love and these same thanks to God? Even after Jesus gives us the things that belong to Him, how do we give them to God in heaven?

Well, Jesus figured out a way for us to do that too. He made another Sacrament. That Sacrament we call the Sacrament of the Eucharist. Most of the time, though, we think of it as the Mass and Holy Communion.

Everything that I have told you in the last few weeks I have said because I want to help you understand just what the Mass is. For that reason, too, I will be very happy if you will read today's "Chat" over again.

Mother To All

The Catholic Church is foreign to no people and no nation, but belongs to all and cherishes all with the same love and the same solicitude.—Pope Pius XII

March 8, 1953

YOUTH SECTION

10 OUR SUNDAY VISITOR

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March 8, 1953
OUR SUNDAY VISITOR 13

March 8, 1953

CHARLIE CALLAHAN'S Sportscasting

It would seem that there is a good chance of Catholic college teams winning both the National Invitation and N.C.A.A. basketball tournaments. The NIT, as the National Invitation is called, began last night (Saturday, Mar. 7) in Madison Square Garden and will continue through this week at the New York arena with the finals set for next Saturday. The first round of the N.C.A.A. tourney begins tomorrow evening, Monday (Mar. 9), with the remaining competition set for the next two weekends.

Defending champ LaSalle, of Philadelphia, will be one of the leading contenders in the NIT. Through their first 24 games of the regular season, the Philadelphia gained 22 victories. Both losses, by the way, coming from DePaul, of

Chicago. Perhaps, the strongest threat to LaSalle's retaining the crown could come from highly-rated Seton Hall. The Pirates, from South Orange, N. J., were undefeated through their first 26 contests. Duquesne, which gained strength at the start of the second semester as a result of picking up added playing talent, could take first marbles and so could Manhattan.

DePaul and Notre Dame play tomorrow night, Monday, in the start of the N.C.A.A. tournament. Fordham, Holy Cross and Seattle are among the other Catholic schools entered in the N.C.A.A. get-together.

Notre Dame is in the N.C.A.A. post-season business for the first time, and it comes as a reward for their best record in several years. The Irish, under Coach Johnny Jordan, who is finishing his second year of mentoring the Notre Dames, won 17 and lost four. DePaul, coached by Ray Meyer, won 18 and lost seven.

Facing the Notre Dame five to its first basketball tournament bid have been "three guys from Chicago and one from St. Louis" . . . which sounds like the title to a play. The St. Louis lad was Dick Rosenthal, junior forward, who averaged 16 points per game. The three high scoring Chicagoans were: Captain Norb

(Goach) Lewinski, Joe Bertrand and Jack (Junior) Stephens. Lewinski, six-foot-five senior center, made good use of a hook shot to average slightly better than 15 points per game. Bertrand and Stephens each averaged 13.

The DePaul quintet has been powered by its two guards, Captain Ronnie Feiereisel and Jim Lamkin. The Blue Demons have been pushing Feiereisel for All America honors and well they might for the DePaul captain has averaged 17 points per contest. Lamkin has a 15-point game average. Both are very good long shots and also do a good job of driving under the basket.

The Seattle team will be one of the outstanding drawing cards of the N.C.A.A. tournament as a result of their talented twins Johnny and Eddie O'Brien. The former has set major college scoring records that will undoubtedly stand a long time. Holy Cross has one of the best rebounders in basketball today in Togo Palazzi. Fordham was one of the powers of the east as they took 18 of their first 22 starts.

As we went to press, there were still a couple of teams to be picked in each of the major tourneys and the chances were good that one or two more Catholic fives would get the nod.

On a quiz program I was listening to the other night, a question was asked that interested me, especially since I didn't know the answer. The question was: "Every sports fan has heard of John L. Sullivan. What does the L. stand for?" The answer: "Lawrence."

From Jim King, the Marquette publicist, I received the information that in the last six years an even dozen Hilltopper varsity athletes have entered or been graduated from the university's Dental school. Possibly the most famous of this group is Navy Lieutenant Ken Weisner who just recently broke the world's indoor high jump record with a leap of 6 feet 9 1/4 inches. The informative Mr. King also passes along the news that the former holder of the mark was another Marquette man. The same being Ed Burke, who, as a freshman, in 1936, leaped 6 feet 9 1/4 inches.

In listing outstanding track accomplishments by Catholic collegians a couple of weeks ago, I neglected to mention Charlie Capozzoli, Georgetown distance ace. Capozzoli, a member of the Olympic team last summer, ran the fast-

est two mile ever run by a college man a few weeks back when he was timed in 8:55.6 at the B.A.A. Games in the Boston Garden.

Congrats to recent appointees to athletic directorships . . . Ambrose (Bud) Dudley, at Villanova, and Irwin (Foots) Davis, at St. Francis (Pa.) College. Davis is also the football coach at St. Francis.

For the past four years, which is almost as long as I've had the privilege of writing in this weekly corner, I've made an annual selection of the outstanding Catholic college sports publicity man. One reason I guess I do this is for the selfish motive of trying to spur on the various publicists to send me more information about their respective schools. Another, probably, is to try to get a little recognition for publicity men in general. Three years ago, it was Mike Welds, Santa Clara. Then came Jack Ritzenthaler, St. Bonaventure. Last year, it was Jack Lillis of St. John's, of Brooklyn. Before mentioning the 1953 choice, I should tell him that all the others managed to wangle a pay boost as a result of being selected. At any rate, I'm picking Jim King, of Marquette.

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Milwaukee 13, Wis.

Or—Rev. Director of Vocations
House of St. Camillus
7 Chester Street, Cambridge 48, Mass.

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EDUCATION: St. Louis University, Catholic University of America, Gregorian University, Rome, Italy.

LAY BROTHERS: domestic work; maintenance work—carpentry, electrical; garden work; taking care of office in parish.

DIRECTOR OF VOCATIONS
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Chicago 39, Illinois

The Surest Way

Continued from page 1

that they never before were so eager to have their children in a religious school, they discourage their daughter from entering a Religious Community, their son from becoming a priest or brother. Parents have become infected with the secular spirit and entertain the strange notion that their child is giving up too much in becoming a professional worker in the vineyard of the Lord, despite the fact that Christ Himself promised all who "leave father and mother or home or farm, a hundredfold in this life, and in the end life everlasting."

There is no real separation of the child from parent in the true sense. Love for parents is actually increased in the heart of the Religious, who thinks of them every day in prayer, in the Mass, in Holy Communion, and at the death of the parent he or she is remembered by the entire Community to which daughter or son belongs—in prayer and in Masses.

The more wicked the world becomes, the more vocations to the religious life should increase because this world can be saved from its present confusion and wickedness only by having millions remember it in earnest prayer.

If everyone was created to glorify God, and the world is doing the opposite, we should have expected God to bring it to an end long before this; but there is an offsetting influence, and it is the daily prayer of Christ at the Mass for its forgiveness: "Father, forgive them for they know not what they do." The religious prays for mercy on the world and for its return to God, the only means of obtaining peace and happiness for all nations.

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Our Weekly Chat With You

Continued from page 1

Religious minded parents will want a child in religion. They should pray that God may deign to accept one of theirs.

A certain Religious Community has sent out a very small folder in which these three questions are asked:

"(1) Am I in good physical health?"

"(2) Have I sufficient intelligence to enable me to understand the obligations of a religious life and to contribute in some way to the work of a teaching congregation?"

"(3) Do I have a sincere desire to grow in purity, love of prayer, obedience, and sacrifice?"

"Have all your answers been Yes?"

"Then give yourself this final test: 'Do I really want to dedi-

cate my entire life to the service of God and neighbor? Did you say 'Yes?' Then pray, consult your confessor, talk it over with Mom and Dad, and write for information to the Religious Community which most appeals to you."

Then the boy who would enter the diocesan priesthood, needs merely to see some priest representing the Bishop in the matter of candidates for the seminary.

We ask a remembrance in your prayers for the repose of the soul of Frank Bruce, Sr., treasurer and publisher of the Bruce Publishing Company. Mr. Bruce died in Milwaukee on February 22.

Mr. Bruce was one of the leading Catholic laymen of the nation. He will be missed not only in his own publishing firm, which he helped to make the leading Catholic publishing company in the country, but also by the poor whom he befriended through his leadership in the St. Vincent de Paul Society. His work for Serra International helped materially to spread that effort of laymen dedicated through their clubs to the



NEW BISHOP — Msgr. Lawrence B. Casey, rector of the Pro-Cathedral of the Sacred Heart in Rochester, N.Y., has been named Titular Bishop of Cea and Auxiliary to Bishop James E. Kearney of Rochester. A native of Rochester, Bishop-elect Casey was born in 1905 and ordained in June 1930. From 1932 to 1946 he was vice chancellor of the Rochester diocese.

cultivation of vocations to the religious life.

May he rest in peace.

Sincerely in Christ
THE EDITORS

These Are The People You'll Help Next Week

THE Reverend Aloysius J. Wycislo, Assistant Director of the National Catholic Welfare Conference, has presented the following figures dealing with refugees, country by country, who must be assisted by the Laetare Sunday War Relief Collection, which will be taken in all parish churches of the nation next Sunday.

Europe	
Austria	302,000
Belgium	60,000
Denmark	2,000
France	300,000
Greece	38,000
Italy	590,000
W. Germany	9,700,000
E. Germany	4,000,000
Luxembourg	750
Netherlands	7,500
Saar	4,000
Sweden	42,000
Trieste	5,000
United Kingdom	400,000
15,451,250	

Near and Middle East	
Jordan	300,000
Syria	90,000
Lebanon	140,000
Egypt	250,000
Iraq	25,000
Israel	45,000
Turkey	250,000
India	5,000,000
Pakistan	7,000,000
13,100,000	

Far East	
Korea	5,000,000
Hong Kong	1,000,000
Formosa	4,000,000
10,000,000	

Total All Countries 38,551,250

Home Economics

With a lot of women, a bargain is something they don't really need, but can't afford to pass up.—The Companion

Mothers' Role

Continued from page 13

care of calling one of their sons. They talk to their children of different careers; they explore with them different fields of employment, of professional work, but concerning the priesthood hardly is a word spoken. Never, practically speaking, is the priesthood considered when the future of a boy is discussed by parents.

This attitude is false and entirely too widespread. How many parents have said to me in talking over the admission of their child to the Seminary: "God certainly wants him; we never have talked to him concerning the priesthood for the fear of influencing him."

You must speak for the simple reason that normal, typical high-school boys, for example, imagine that the priesthood is so sublime that it is unattainable for them. I insist on this point. How many students exclaim: "I know that it is wonderful to be a priest, but I'm certain I can't be a priest; I'm not called."

The words, "called by God" lead many into error. They think that they have to be called in an extraordinary way, for example, after Communion, to become priests. You must explain to them that what is required of candidates for the priesthood is that they desire to become priests and that they have the necessary qualities.

Many parents seem to think that the thought of becoming a priest has to come by itself, to be genuine. This is false. The grace of desiring to be a priest, sublime as it is, can not enter ordinarily in the soul of a child without the help of educators, particularly the parents. It is not true that the desire of becoming a priest must of necessity be spontaneous. A sacerdotal or religious vocation can be suggested, counselled. Ordinarily, that is how it happens because a young man is not mature enough to read his own soul. Needless to add that nevertheless the vocation to the priesthood remains free and personal.

Let us not go from one extreme to another, however; parents should never forget that God alone is the master of our destinies. Helping one to decide is not the same as using pressure. Fostering a vocation is simply putting a child in an atmosphere in which he can hear God. A young man wants to give himself freely; he does not want to be forced. If he thinks that someone is trying to force him, he will rebel with all the strength of his soul and perhaps altogether refuse ever to enter a seminary. Nobody has a right to usurp the place of God.

What You Can Do

Suppose your child comes to you and says he wants to be a priest. What should you say? What should you do? Remember first, that it takes a whole lot of courage, more than you suspect, for your child to come to you and reveal his most secret ambition. Avoid two extremes in your attitude. Don't show elation over the prospect of his becoming a priest. Why? Because later on if he realizes that he has not a vocation, he may be afraid to leave the Seminary for fear of causing you grief. Never oppose yourself for purely selfish reasons. Talk it over with him; recall the exigencies of the Gospel which apply to him as well as to the Apostles. Tell him that the priest's life is a difficult life, a life of sacrifice; but that if it is his wish to become a priest, you accept his decision. Be frank with him, above all. Recall to him the warning of Don Bosco's mother prior to his entering the Seminary: "I'd rather see you dead than a bad priest." Have him think it over, talk about it to his confessor.

Don Bosco, in speaking of his mother, said, "It is through my mother that I understand the beauty and grandeur of purity." May your children say of you one day, "It is by mother's example that I found the key to my happiness, the way that brought me to the altar of the Lord."

"Thet Sartin' Sensation"

"Love," said the mountain philosopher, "is a ticklin' sensation around the heart, that you can't scratch."

OUR SUNDAY VISITOR 15
March 8, 1953

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Personal

To Women With
Nagging Backache

Nagging backache, loss of pep and energy, headaches and dizziness may be due to slowing down of kidney function. Doctors say good kidney function is very important to good health. When some everyday condition, such as stress and strain, causes this important function to slow down, many folks suffer nagging backache—feel miserable. Minor bladder irritations due to cold or wrong diet may cause getting up nights or frequent passages.

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Applications now received for lay Brothers to train in the new house soon to be opened in Detroit. Young men with technical abilities will be trained to become masters of arts and crafts. The American seminary is in Columbus, Ohio.

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Vocational Director, 1035 Brewster, Detroit 7, Mich.

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on the Brotherhood to: Rev. Patrick Yeola, S.S.J., St. Joseph's Seminary, Washington 17, D. C.

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Mistaken Identity

Nobody Calls Me 'Brother'

BROTHER MARIO, C.F.X.

NOT so long ago the reading public was treated to a delightful little book, "Everyone Calls Me Father." In it the author, Father X., wrote the life of a priest the first few years after ordination. Father X. had no intention, but he unwittingly wrote an expression to which every religious brother can bear witness—Everyone calls me Father.

Quite naturally people associate a Roman collar with a chasuble, stole, or Sunday sermon. It is never good to get hot under the collar, especially if it is a Roman collar; so the brothers of the Church are quite used to, "Hello, Father" or a tip of the hat and a mumbled "Good afternoon, Father." But just who are these men of mistaken identity?

To some the religious brother is one studying to be a priest, the brotherhood being a sort of internship to the priesthood. To others he is one who has failed to master the intricacies of Latin and was content to stop half way up the ladder that leads to the altar.

Despite the very evident sincerity of these over-the-back-fence definitions, none of them is correct. I once asked a little fellow if he knew what a brother was. "Sure," he answered, "brothers are sisters only they're men." His definition certainly deserves a chuckle, but he was on the right track. If he were capable of expanding his concept of a brother, he probably would have said something like this:

In the Catholic Church there are priests and religious. The essential mark of the priesthood is a valid ordination, conferring on the priestly soul a spiritual sign, giving him the power to administer Christ's sacraments. The religious life, however, is distinct from this. Those in the religious life take upon themselves the three vows of poverty, chastity, and obedience, promising to live according to the rule of their institute or order.

Beyond this some religious aspire to the priesthood and receive the same spiritual sign as do secular priests. From this we can see the true character of the brotherhood. Brothers are religious

bound by vows and a rule, as are religious priests, but they do not aspire to the extra responsibilities of the priesthood.

The idea of the brotherhood is by no means new. About the third century there grew up in the Church groups of holy men called monks. These men retired from the world to lonely places, living lives of the highest sanctity under the rule of a superior or sometimes as hermits. They did not set their hearts on the high ideal of the priesthood but were content to live as monks or brothers.

This was the birth of the brotherhood as we know it today. As time went on and the needs of the Church became more complex, communities composed chiefly of priests sprang up. But even later, when St. Francis and St. Dominic founded their Orders, they welcomed men who had no desire to be priests, but preferred to serve as religious brothers. In fact St. Francis himself never became a priest.

Today in home and foreign missions, in schools, hospitals, wherever Christ's work is being done, the brother is helping the priest in his work. With none of the consolations of saying Mass or of performing the sacred functions, the brothers' life is not a glamorous one but it certainly is an interesting and worthwhile one.

Here in Christ's Church there are little souls in little bodies to be taught the truths of Faith. The teaching brother is here to instruct. Christ said that we would always have the poor, and then He sent the brothers to ladle out

soup for them. There are churches to be built in pagan China, and a brother can handle a saw as well as a rosary. There is much work to be done, far too much for the priest busy with sacramental duties, and unfortunately too much for the small number of brothers. The number of brothers in the United States is some 8,000 and it has been estimated that there is work for 100,000.

Surrounding the title of brother there is a sense of completion. With only a wisdom which the Church can command, she has given us a family of spiritual leaders. There is the priestly father whom we all love and respect. For the young and sick of the world the sister has given her life. Completing the spiritual family, is the brother in the classroom or workshop.

They tell the story about the sister who was walking through a poor and shabby section of a large city. It was a sunny August day, and front porches and steps were crowded with tenants out for the sun and air. As the sister walked by, every eye caught her, particularly one youngster who looked wide-eyed at her. In her black habit she looked like someone out of a story book. As the sister passed him, he gazed at her and then gulped.

"Hello, Mrs. God."

She had made him lift his mind above his surroundings to God. And that is the aim of every member of the spiritual family—to raise all the minds and hearts of the world to God.

Book News And Notes

THE Catholic Library Association recently published a helpful list of books called "Thirty-three stimulants to Catholic thought in 1953." The list, according to the compilers, is not a guide to spiritual reading, nor any attempt to judge the best work of the year. It does aim at introducing mature readers to the type of thought-provoking fare which will deepen their appreciation of the life lived in close harmony with Christian spirituality.

Following is the list of books selected by members of the Catholic Library Association in cooperation with the editors of the Catholic Book List, 1953:

Christ and Womanhood by Peter Ketter, Newman, \$4. The Christian teaching on woman's rights, privileges and responsibilities.

Christ in the Home by Raoul Plus, S.J., Pustet, \$4. On Christian marriage, called "a must for every young couple approaching parenthood."

Edith Stein by Teresa de Spiritu Santo, Sheed & Ward, \$3.25. Life of the young Jewess who was a philosopher, convert, cloistered Carmelite, and victim of Hitler.

The Existentialists: A Critical Study by James Collins, Regnery, \$4.50. Examination of the thought of the best-known existentialists.

Faith and Modern Man by Romano Guardini, Pantheon, \$2.75. Consideration of some of the more important spiritual topics of our day, adoration, purgatory, dogma, providence, Satan.

Halo On the Sword by Mary Purcell, Newman, \$3. A new fictionalized biography of Joan of Arc.

Life of James Cardinal Gibbons by John Tracy Ellis, Bruce, 2 vol., \$17.50. This is, and will be for a long time to come, the definitive biography of the renowned Cardinal Archbishop of Baltimore.

Literature Through Art by Helmut Hatzfeld, Oxford, \$7.50. An interpretation of literature with the aid of contemporary works of art, an outstanding contribution to the study of French literature.

The Loved and the Unloved by Francois Mauriac, Pellegrini, \$3. An adult novel of two love affairs by the recent winner of the Nobel prize for literature.

The Man On a Donkey by H.F.M. Prescott, Macmillan, \$5. Splendid historical novel, winner of the Christopher award, presenting the story of Henry VIII's persecution of Catholics.

Maria Cross by Donat O'Donnell,

Oxford, \$5. Study of eight great modern Catholic novelists including Greene, Bloy, Mauriac, and Waugh, to discover how their Catholicism has affected their work.

Master of Hestviken by Sigrid Undset, Knopf, \$3. Reissue of the novel Sigrid Undset thought her best.

Men at Arms by Evelyn Waugh, Little, Brown, \$3. First part of an adult trilogy tracing growth of the soul of a man who tries to escape from himself by joining the British Army in 1939.

Miracles by Jean Helle, McKay, \$3.50. Discussion of what miracles are, what they prove, how to distinguish the authentic from the false.

My Way of Life by St. Thomas Aquinas, edited by Father Walter Farrell, O.P., and Martin J. Healy, Confraternity of the Precious Blood, \$1.35. Modern condensation of the Summa of St. Thomas, a complete treatment of all that is known about the nature of God and man.

Newman's Way by Sean O'Faolain, Devin-Adair, \$4.50. Intimate biography of Cardinal Newman portrayed against the background of his family, his Oxford days, his associates in the Anglican ministry.

The Perfect Joy of St. Francis by Felix Timmermans, Farrar, Straus, and Young, \$3.50. Biographical novel of St. Francis of Assisi told with artistic simplicity.

The Range of Reason by Jacques Maritain, Scribner, \$3.50. The great French Thomist treats the extent and validity of human reason and

the necessity of faith as the perfection of reason.

Understanding Europe by Christopher Dawson, Sheed & Ward, \$3.50. The incomparable historian discusses Europe's debt to Christianity, concluding that only a return to Christian morality can save her.

The Walls Are Crumbling by John Oesterreicher, Devin-Adair, \$5. Brilliant sketches of seven contemporary Jewish intellectuals and their conversions.

What Is The Index? by Redmond A. Burke, C.S.V., Bruce, \$2.75. Excellent discussion of what books Catholics are forbidden to read and why.

Witness by Whittaker Chambers, Random House, \$5. Considered by many the most notable book of 1952: autobiography of the ex-Communist who figured most prominently in the Hiss case.

Yesterday, Today, and Forever by Maria Augusta Trapp, Lippincott, \$3. The religious life, based on study and application of the Gospels, of the famed Trapp Family Singers.

Included are these books which were also selected by Mrs. Clare Boothe Luce in the Religious Publishers Group's listing for Lenten reading: **The Book of the Saviour** by Frank J. Sheed, Sheed & Ward, \$4; **Catholicism and American Freedom** by James M. O'Neill, Harper, \$3.50; **Karen by Marie Killilea**, Prentice-Hall, \$2.95; **No Secret Is Safe** by Mark Tennen, M.M., Farrar, Straus, & Young, \$3.50; **One Sky to Share** by Raymond L. Bruckberger, O.P., Kennedy, \$3; **Psychiatry and Catholicism** by J. Vanderveldt, O.F.M., and R. Odenwald, M.D., McGraw-Hill, \$6; **St. Francis Xavier** by James Broderick, S.J.,

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Wicklow Press, \$5; Saints for New edited by Clare Boothe Luce, Sheed & Ward, \$3.50; **The World's First Love** by Bishop Fulton J. Sheen, McGraw-Hill, \$3.50; and **Dof Camillo and His Flock** by Giovanni Guareschi, Pellegrini, \$3.



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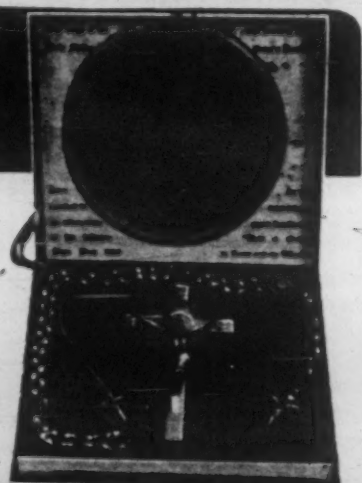
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MOTHER SUPERIOR 214 East Ninth St. Kansas City, Mo.

March 8, 1953
14 OUR SUNDAY VISITOR



Martin H. Hilt

Martin H. Hilt Elected C.O.F. State Ranger

Hammond—At the regular bi-annual meeting of the Catholic Order of Foresters, Indiana State Court, held at the Indiana Hotel, here, Martin H. Hilt of Ft. Wayne was elected State Chief Ranger, succeeding Edwin Huber of Crown Point.

Mr. Hilt is a prominent member of the C. O. F. in the state, particularly the north-eastern section where he has served as chief ranger of Summit City court 1180 for two years. He has represented the district as state court trustee since 1948.

The Lake County Catholic Order of Forester Association of Indiana held its first Quarterly meeting of 1953 on February 22 at Holy Angel's parish in Gary. Leo Court No. 1733 was host Court.

Sectional meeting Chairmen for the year are: Anthony Felicichia of Hammond, Stephen J. Biel of Whiting, and Robert Mount of Crown Point.

Chairman of the various Committees for the year include: Activities, Joseph Vygrala of Hobart; Entertainment, Albert Peters of Hammond; Juvenile, George Dvorscak of Whiting; Bowling, Albert Fiegle of Crown Point; Spiritual Participation, Julius Rupp of Gary, and Publicity, August J. Schuster of Hebron.

The next Association meeting will be held in May at St. Peter & Paul's parish in Turkey Creek with the local Court 665 in charge. An invitation to hold the August Meeting at St. John's parish at St. John was accepted.

Edward P. Adang, field representative in Fort Wayne for the Catholic Order of Foresters, placed second in a national production contest conducted during January. The contest was conducted among all C. O. F. representatives in honor of the birthday of the national high chief ranger, Thomas R. Heany of Chicago.

Coming Events In The Diocese

Mrs. Ray Hebb will be hostess to members of St. Rose of Lima study club of St. Peter's parish, Fort Wayne at her home on Friday, March 6 at 8 p.m.

The Rosary sodality of St. Hyacinth parish, Fort Wayne plans a rummage sale at 2031 S. Lafayette St. for Saturday, March 7.



SISTER M. VERONICA

Fort Wayne — Sister M. Veronica, 91, who has been a nun for 70 years, died last Sunday morning at St. Joseph Hospital where she has been a resident for the last 10 years.

One of 11 children of the pioneer Michael Gruber family, Sister Veronica was born and raised in Fort Wayne. She entered the convent of the Poor Handmaids of Jesus Christ in 1878. Until 20 years ago when she retired, she was a teacher in the order. Surviving are two sisters and 12 nieces and nephews.

A Solemn Requiem Mass was celebrated at 9 a.m. Wednesday in the Hospital Chapel. Burial was at the motherhouse at Donaldson.

CLARENCE R. REDDING

Fort Wayne — Clarence R. Redding, 61, former foreman for the Fort Wayne Printing Co., died last week at his home, after a three years' illness. Born in Huntington, Redding lived most of his life in Fort Wayne. He was a member of St. Peter's church and its Holy Name Society. Surviving are two daughters, a sister, a brother and three grandchildren.

MRS. ELLEN G. SHAFFER

Fort Wayne — Mrs. Ellen G. Shaffer, 93, died last week at Fairfield Manor after an illness of several weeks. Born in Defiance, Ohio, Mrs. Shaffer came to Fort Wayne in 1919. A member of St. Patrick's Church, she is survived by several nieces and nephews.

MRS. RENAH M. HAYES

Fort Wayne — Mrs. Renah M. Hayes, died Friday night at St. Joseph Hospital where she had been a patient one week. A lifetime resident of Fort Wayne, she was a member of the Cathedral of the Immaculate Conception, she also was a member of the Rosary Society. Surviving are the husband, C. Byron Hayes, and a son, J. Byron Hayes.

Mrs. Julia Bacia, 71, Our Lady of Hungary, South Bend.
Mrs. Julia Berta, 78, Our Lady of Hungary, South Bend.
Mrs. Joseph C. Caruso, 34, St. Joseph, Fort Wayne.

Raymond Henry DeVos, 70 Sacred Heart, South Bend.

Mrs. Karl Gorniewicz, 78, St. Hedwig, South Bend.

John Hedrick, Sr., 68, Our Lady of Hungary, South Bend.

Joseph P. Koszewski, 73, St. Stanislaus, South Bend.

Mrs. Joseph Leveque, St. Monica, Mishawaka.

Patty Jane Lortie, 3-day-old, St. Louis, Besancon.

Salvatore Lizzi, 78, St. Joseph, South Bend.

David and Eleanor Mantych, St. Anthony, South Bend.

Michael McQueen, 97, St. Vincent, Elkhart.

Mrs. Margaret Pockik, St. Stephen, South Bend.

Mrs. Helen Root, 86, St. Peter, Fort Wayne.

Deborah Sue Rupert, 2-months-old, Precious Blood, Fort Wayne.

Felix Rypniewski, 68, St. Stanislaus, South Bend.

Mrs. Olympia Sordelet, 81, St. Vincent, Fort Wayne.

Mrs. Josephine Stankiewicz, 77, St. Stanislaus, South Bend.

Maurice Leon Tracey, Jr., 8-months-old, St. Joseph, Fort Wayne.

Mrs. Charles Von Behren, 63, Precious Blood, Fort Wayne.

Mrs. Roy Wolff, 41, Our Lady of Hungary, South Bend.

A Day of Recollection for men will be held Sunday, March 8 at 1:30 p.m. in St. John the Baptist church, Fort Wayne. Father Cuthbert, O.F.M. Cap. prior of St. Felix monastery, Huntington will conduct services.

The Holy Name society of St. Joseph church, Fort Wayne will have a Communion breakfast March 8 following the 8 o'clock Mass. Former Judge John Logan will speak, and the Boy Scouts and high school age sons are invited as guests.

Central Catholic Mothers' club will hold a rummage sale Monday through Wednesday, March 9 to 11 at 1512 S. Calhoun St. in Fort Wayne. Mrs. E. J. Kestly is chairman. Members having articles to donate should take them to the Calhoun St. store on Sunday, March 8 between the hours of 10 and 4.

Sometime during the week of March 8 to 15, the archconfraternity of the Blessed Sacrament of St. Francis Xavier parish, East Gary, will sponsor a "Come as You Are" breakfast at the home of Mrs. William McKinney, 2737 Elkhart St. Mrs. Norman Long will be co-hostess.

Father Glen Boarman, C.S.C., will address all members of the Christian Family Movement in the South Bend-Mishawaka area at the monthly federation meeting to be held Sunday, March 8, in the Town Hall of St. Joseph's parish, South Bend.

Father Boarman, who has been associated with Monsignor Hellriegel of St. Louis, and the Liturgical Movement, will talk on "Re-living Baptism for Easter."

Holy Cross School, South Bend, will present a Benefit Show on March 8 in the school auditorium. The Straub family, a well known team of professional magicians led by John Straub, will put on an hour show featuring many new and mystifying tricks. Also featured on the program will be the Mothersingers Chorus who will present a musicale. There will be two performances with a matinee at 2 o'clock in the afternoon and an evening performance at 7 o'clock.

Murray Bair, head of the Fort Wayne Sky Watch detail, will address the Sacred Heart parish Holy Name meeting in Fort Wayne on "Jet Power." The meeting will take place in the school basement and Mr. Bair's talk will be supplemented with two color films, one on the Sky Watch, and the other on "Bomb Destruction."

On March 11th, at 8 p.m. the Holy Cross Parent Teacher Association will meet in the auditorium in South Bend. The Liturgy for March is, "Our Lady, Queen of Sorrows."

At this meeting election of officers for the next year will take place. There will be a film of an educational nature of special interest to parents.

"Living The Mass," by F. Desplanches, S.J. will be reviewed by Lucy King and Margaret Leahy at the March 14 meeting of the Catholic Lit club in Fort Wayne. Mrs. Dennis Kearns will be hostess for the gathering.

The Blessed Virgin Sodality of Sacred Heart Church, East Chicago, is having a Book Fair Friday evening, March 13, Saturday, March 14, and Sunday, March 15 in the church hall. Both fiction and non-fiction books for children and adults will be on sale.

This project has a double purpose—first, the spread of Catholic literature in a community that has no Catholic bookstore, and second, the raising of funds for the beautification of the church.

The March Holy Hour in the Spiritual Crusade for Peace of the Gary Deanery Council of the National Council of Catholic Men, will be held at Holy Trinity Church, Gary, Sunday, March 15, at 2:45 p.m.

Election of deanery officers by the various parish representatives will take place after the Holy Hour devotions in the Holy Trinity Auditorium.

In South Bend St. Jude's parish plans a fish fry in the parish basement on Friday, March 20. Everybody is welcome.

A Pillow Case party is on tap for St. Mary's Rosary sodality in Otis on March 22.

The next Rosary sodality meeting at St. Jude's parish, South Bend, is scheduled for March 26, Gordon Weist, juvenile probation officer will be guest speaker.

Father Kusman To Give Mission In Wabash

Wabash — The Rev. Stanley J. Kusman, S.M., of the faculty of St. Mary's University, San Antonio, Texas, will conduct a one week mission, March 15-22 at St. Bernard's Church, here.

Father Kusman, a noted retreatmaster, has conducted retreats for



CONDUCTS NOVENA — The Rev. Marcellus Fortman, C.P.P.S., (above) Brunnerdale Seminary, Canton, Ohio, is conducting a solemn novena of grace to St. Francis Xavier at the Most Precious Blood Church, Fort Wayne. The novena started Wednesday and will be concluded March 12. Services are held at 8 a.m. and 7:30 p.m. daily.

the clergy of the Fort Wayne diocese and Holy Name Societies at Our Lady of the Lake Seminary, Wawasee, Ind., for the past two years.



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Fort Wayne Edition
OUR SUNDAY VISITOR

5A



SOUTH BEND P.T.A. FOUNDER'S DAY — The Rev. John A. O'Brien of the University of Notre Dame was the principal speaker at the 8th annual "P.T.A. Founder's Day" banquet held in Our Lady of Hungary school, South Bend. Father O'Brien spoke on "Co-operation between Home and School." In the picture are (left to right): Mrs. J. L. Horvath, P.T.A. president; Mrs. J. E. Paul, banquet chairman and Father O'Brien.

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Irish In NCAA Tourney At Fort Wayne

N.D. Meets E. Kentucky; DePaul Vs. Miami, Ohio

Fort Wayne—Four power-packed net squads representing Notre Dame, DePaul of Chicago, Miami of Ohio and Eastern Kentucky will square off for honors in the first round of the NCAA basketball tourney in the Memorial Coliseum, here, Tuesday, March 10.

Announcement of the event was made following clearance with Notre Dame officials, the executive office of the NCAA in Kansas City and coliseum management last week-end and the tourney will mark the first college basketball twin-bill in the short history of the Fort Wayne Memorial.

The contest likewise marks the first post season tourney competition accepted by Notre Dame, host for the meet.

DePaul meets Miami in the opening game at 8:00 p.m. The Ohio team was the final entry and clinched its spot with a win over Western Michigan at Kalamazoo on February 28.

The DePaul season was highlighted by a split with Notre Dame in two encounters. The team is coached by Ray Meyer a former Notre Dame two-time basketball captain.

Notre Dame will tangle with Eastern Kentucky at 9:00 p.m. The Irish boast a 17-4 record under

NCAA Meet To Be Broadcast Over WOWO

Fort Wayne — When Notre Dame plays host to the NCAA meet at the Fort Wayne Memorial Coliseum on Tuesday, March 10, WOWO's microphones will be set up, and Ernie Ashley, WOWO Sports Director will be on hand to give the play-by-play description of the two games to be played in the Tourney that night.

Broadcast time is 8:00 p.m. for the game between DePaul of Chicago and Miami of Ohio, with the Notre Dame-Eastern Kentucky clash to follow at 9:00 p.m.

The Fort Wayne play-off promises a lot of action and color for the hoop-happy Hoosier fans both in the area and far beyond.

Main Auto Supply Company of Fort Wayne, sports equipment distributors are sponsoring the broadcasts of the NCAA games at the Coliseum.

Johnny Jordan who, in his second season as mentor, has coached Notre Dame through its best schedule since Moose Krause, present director of athletics, guided the team to a 20-4 mark in 1946-47.

The Eastern Kentucky squad is rated among the more powerful teams in the Midwest and has a consistent record for high calibre basketball through top notch yearly schedules.

The two winners here will qualify for a spot in the Chicago Regional Tourney set for the Chicago Stadium on March 13 and 14.

Notre Dame officials and local tournament managers met for a final session in the Hotel Van Orman Tuesday afternoon, to wind-up preparations for the event.

Decatur Catholic Wins Final Game Of Season

Decatur Catholic wound up a winning season, with a decisive victory over Lancaster Central, 72-53. This game racked up the 12th triumph for the Commodores against 8 losses.

Decatur drew first blood against the Bobcats, and maintained the command through the entire contest. Lancaster was never out in front and stayed close to the Commodore five only in the initial period which ended with a 12-9 score.

New Officers Named

Gary—Mrs. John Lach was elected president of the Archconfraternity of Sacred Heart church, here, at a recent meeting. Other officers are Mrs. Walter Osika, vice president; Mrs. Ludwig Yards, secretary, and Mrs. Stanley Zaborowski, treasurer.

C.C. Loses To North Side In Sectional

By RICHARD LULEY

The North Side Redskins eliminated the Fort Wayne Central Catholic quintet from the sectional race by rolling to a 73-63 victory the opening night of the tournament.

C. C. gave the Redskins a rough time by proving they were capable of some good ball by holding the Redskins to a 22-14 first period lead and then just falling short by one point in the second stanza by scoring 12 points while North Side tallied 13 and marked the half with 35-26 lead.

C. C. in the third period came on the floor red hot. They scored eight quick points to move deep into Hinga territory by gaining a close 42-41 score. Then it was North Side's turn with Charley Lyons and Henry Chapman, both sophomores, scoring field goals to advance the Hingamen 53-46 ahead of Bill Hicks' boys at the third gun.

In the final quarter, the game settled down to a comfortable victory for the Redskins, who went to the final game against city rival, Central, who dropped them.

Two of the top Irish performers this season were Dean Konger and Ron Huguenard, who are just sophs and looked really good in all the games. The two backcourt men, Tom Neuman and Gene Eifrid, who along with forward, Jim Noll, all seniors, proved to be the top three scorers for the Purple and Gold. Neuman broke the school record with 301 points for the regular campaign.

Most of the credit for the good season goes to Bill Hicks, C. C.'s basketball coach, whose endless hours of training helped the Irish cagers a lot during the entire campaign.

Hammond Inter-City CYO Basketball Results

St. John 32, Our Lady of Guadalupe 28
St. Casimir 44, I. C. Whiting 30
St. Victor 40, St. Mary 28
St. Joseph 31, St. Stanislaus 24
St. Mary 34, Assumption 20
Sacred Heart 38, Holy Trinity 22
I. C. East Chicago 39, St. John Cantias 35

In My Opinion . . .

Spring Training In Baseball Not Necessary

Donald Schrandt, 17-years-old and vice president of the Senior Class of Central Catholic High of South Bend and Junior Rotarian School Representative, is particularly interested in baseball and the contemporary problems it presents. While holding a part-time job in a neighborhood grocery store, Don finds ample time to stay on the honor roll, play varsity baseball, and delve into all sorts of music from Bach to Brahms to Hindemith to "In the Book." A scholar, a gentleman, and a very likeable guy, he plans to matriculate in chemistry at Notre Dame next fall.

All this talk about spring training in baseball has inclined me to believe that in most cases spring training does more harm than good.

About the middle of February all the major league teams travel South or West and participate in various antics. Now, as in the past, training camps have proved to be hazardous.

Last year, Monte Irwin, star outfielder of the New York Giants, broke his leg while sliding into third base during a warm-up game against Cleveland. The result: he was lost for the season. This possibly was the reason the Giants ended up where they did.

Sliding into base is risky business, and accidents can happen,



D. Schrandt

Yankees, who broke his ankle in Florida while sliding into base for a photographer. Fortunately, he was able to go back to work after the season was only half over.

Now, I'm not saying that spring training should be stopped, but I think it actually could be reduced to a minimum. The idea behind spring training is to develop the prospect into playing condition. In my opinion, nothing is more important than losing a few games in the beginning of the season and winning the more important ones toward the end, rather than starting out like a house on fire and slowly simmering down until the whole team is reduced to a few glowing embers.

Most of the ballplayers take a vacation during the winter months, and, needless to say, pile on extra food and fuel, which in no way helps their aching bones the first few weeks of calisthenics. And what good is the spring trainee getting out of these eight weeks? He works, sweats, and eats dust, and to top it off, gets paid nothing. He is paid for games he plays during the regular season. What he

By DONALD SCHRANDT

does before the season is off the cuff, a fulfillment of a contract.

What makes spring training especially dry, from my point of view, is the fact that the managers as well as the club owners, for various reasons, have many doubts as to its benefits and even its necessity. After all it does cost money, results in injuries, and next to wasting time, causes more trouble than that debatable good it accomplishes.

I think that ballplayers know how much they can train before they overdo it, rather than the managers who seem to be merci-

lessly barking out commands. Sure, if ballplayers would succumb to their own feelings, they would end up being "softies," but a manager who can see this problem is more apt to produce a well-conditioned team. Managers should know their players, each on his training ability, if he expects them to last during the hot months of July and August.

In other words, is the enormous spring training program with its troubles, expenses, and headaches really necessary, or could each team start out cold and even? I don't believe in spring training. Ballplayers don't believe in it. Ergo: let's junk the whole idea.

Banquet To Honor Noll High Athletes

Hammond—On next Thursday, March 12, at 6:30 p.m. at the Bishop Noll high school Gymnasium, the annual Athletic Banquet will be held to pay tribute to the Noll Warriors.

Such familiar names as: Walter Mauch, Jack O'Drobinak, Steve Penny, Ed Gardner, Jim Huber, Bill Miesch, Bernie Taillon, Pat Slingsby, Ron Loneski, Del Blocher, Howard Slifko, Fred Halon, Ray Rovai, Ron Geometti, Don Koliboski, Joe Kapuscinski, Larry Grodzicki, Bob Stupeck, Stan Kosinski, and Harry Deakin, make this event of particular interest to the people of the Calumet region.

The Noll Warriors' Coaching Staff headed by Karl Huffine, Ed Hudson and Jim Buckley have endeared themselves to the hearts of all Noll athletes, students and fans alike.

Bishop Noll high school, with an enrollment of more than 1200 students, is rapidly becoming one of the major powers in the Calumet Region in Baseball, Football and Basketball.

The Bishop Noll Men's Club is sponsoring the dinner and President John O'Malley has appointed a committee headed by Russ Powell that is rapidly completing all arrangements to make this a resounding success.

The Mothers' Club under a committee composed of Mrs. Kwiatkowski and Mrs. Lange will be in charge of the serving.

Mr. John Whitaker, prominent Sports News Editor and Columnist will be the toastmaster and will present Bernie Crimmins head Football coach of Indiana University as the guest speaker. He has many friends in the Calumet Region and is recognized as an outstanding representative of Collegiate Athletics.

Anyone desiring to attend may secure tickets at the School office or by calling John O'Malley, E.C. 11383; Russ Powell, Shof. 1567, and H. Mason, Gary 7297.

Annual Slovak Women's Bowling Tournament Set

The Fourth Annual Slovak women's Bowling Tournament will be held two week-ends, April 25-26, and May 2-3, 1953, at the Whiting Community Center Bowling Alleys, 1938 Clark Street, Whiting.

—Any female of Slovak descent or any female married to a person of Slovak descent is eligible to bowl in this tournament. All bowlers must be W.I.B.C. members.

Entry blanks will be available by contacting the tournament Secretary, Ann Anthony, 1938 Clark Street, Whiting, Indiana. Entries close at midnight April 1, 1953.

Bible Commentary Published In England After 9 Years' Work

London —(NC)— A 1,300-page Catholic commentary on the Bible has been published here after nine years of preparation. The work of 43 leading biblical scholars, it is the first one-volume commentary ever produced by English Catholics.

Bernard Cardinal Griffin, Archbishop of Westminster, said in receiving a special presentation copy that never before has there been greater indication of "the wealth of scriptural scholars" that Britain possesses.

The project was conceived about ten years ago by the Catholic Biblical Association here. It set up an editorial committee and enlisted the help of writers from colleges and seminaries in English-speaking countries and Rome. The new commentary has been issued by the non-Catholic firm of Thomas Nelson and Sons.

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ALTAR BOYS ENACT ORDINATION RITE—Under direction of the Rev. Donald J. Green, C. P.P.S., assistant pastor, the Precious Blood Parish altar boys have prepared a play, "Making of a Priest" and have staged it for the St. Paul Convert Guilds of Precious Blood, Cathedral parishes and the school Sisters of the city of Fort Wayne. The play will be given at a special vocation day planned for the school and is scheduled for presentation at St. Francis College. Portrayal and explanation of the rite along with singing illustrating the Gregorian chant takes one hour. The Grade School choir used in the production is directed by Sister Mary Anacleto, C.P.P.S., principal.



'TWENTY CENTURIES OF THE CHURCH'—The Sodality at Precious Blood school, Fort Wayne, developed the theme of the "Twenty Centuries of the Catholic Church" in a recent exhibit of Catholic books. At least 300 books were displayed to illustrate the best thoughts of writers of the Church. Shown above (left to right) are: Rita Ryan, Rosemary Kiel, Jeanne Odou, Jacqueline Noll, Jane Noll, sodality president; Mary Lou Williams, vice president; and Judy Thompson, secretary.

College And School News

35 Graduate Fellowships Renewed At Notre Dame; Gallery Receives Portrait

More than thirty-five endowed or industrially sponsored graduate fellowships at the University of Notre Dame have been renewed for the 1953-54 school year, it was announced by the Rev. Paul E. Beichner, C.S.C., Dean of the Graduate School.

Graduate work in chemistry leads the list with twenty-three fellowships available, sixteen of them sponsored by private industrial concerns. The Hearst Foundation of New York provides four fellowships in the department of history and the Archbishop John F. O'Hara Fellowship, financed by the Notre Dame Alumni Fund, offers varying numbers of grants in all departments of the College of Arts and Letters.

Srs. M. Clara Ann and M. Fridian will represent St. Francis College at the National Conference on Higher Education at the Congress Hotel in Chicago Thursday through Saturday. The conference is comprised of representatives of colleges and universities throughout the United States. The 1953 conference theme is "Higher Education Re-examines Its Responsibilities and Opportunities."

Heading a list of 233 Fort Wayne and Allen County students who earned "distinguished" ratings during the last semester at Purdue University is Hugh MacKenzie Calder of Fort Wayne.

Twenty-two other students from Allen County earned an index of five points or higher. Among these is Michael Arthur Hogan a graduate of Central Catholic high

school, the Class of 1949. He is enrolled in the Pharmacy school at Purdue University.

A painting by Thomas Eakins, one of America's most distinguished artists at the turn of the century, is among recent acquisitions of the Wightman Art Gallery at the University of Notre Dame. The painting is a portrait of Rev. Philip R. McDevitt of Philadelphia, who later became Bishop of Harrisburg, Pa. It is a gift of Mary R. McDevitt and the late Helen C. McDevitt. Eakins painted the portrait in 1901 and exhibited it in the Pennsylvania Academy in 1902.

Harry Barton, one of the outstanding pantomimists of the present day, appeared in the convocation of St. Francis College. Mr. Barton's "Theatre Pantomime," the only work of its kind in America today, consists of comedy, satire, farce, tragedy, abstractions, fairy tales and sacred selections.

Two Fort Wayne students at St. Joseph's College, Rensselaer, have been named on the Dean's List for scholastic achievement during the second half of the

C. C. Graduate Named To Purdue Honors List; Nuns Attend Conference

first semester. They are Richard T. Bender and Roger L. Uecker.

Sociologists who deny human responsibility deny the most fundamental concept of American criminal law, the Rev. John E. Coogan, S.J., head of the department of sociology at the University of Detroit, declared here at Notre Dame.

"The concept of free will bolsters a probationer in his conviction that his reformation is up to him, that he has the power to make good, and that he is not just a creature of circumstance," Father Coogan said. He deplored the attitude of those who would minimize the role of religion in the prevention, treatment, and control of delinquency and crime.

Carl Klingenberg, of Fort Wayne Central Catholic High School, was one of the award winners in the Fort Wayne American Legion oratorical contest held last Friday night.



PRESENT GIFT TO NOTRE DAME—Two Notre Dame freshmen, natives of the Dominican Republic, presented the University Library with a display of flags, maps and books from the University of Santo Domingo, oldest university in the New World, on the 109th anniversary of their country's independence, February 27. Juan R. Pacheco (left) gives Victor A. Schaefer, Director of Libraries at Notre Dame, one of several publications from the Central American institution while Benjamin Palewonsky looks on.

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Second Annual Gathering

Holy Cross Nuns To Hold Regional Teachers Meeting

South Bend—On March 7, the Sisters of the Holy Cross will have a regional meeting of their elementary teachers at St. Joseph School, here.

The morning session will open with an address of welcome by Mother Kathryn Marie, Provincial of the Midwestern Province.

Sister M. Dolorata, C.S.C., St. Vincent School, Elkhart, will direct a Panel Discussion on the "Curriculum of the Catholic School" and will be assisted by the following members of the Panel:

Sister M. Nativity, C.S.C., St. Thomas School, Elkhart; Sister M. Shelia, C.S.C., St. Mary's School, Michigan City; Sister M. Rose Agatha, C.S.C., Holy Cross School, South Bend; Sister M. Rita Dolores, C.S.C., St. Patrick School, South Bend; Sister M. Eymardine, C.S.C., St. Joseph School, South Bend, and Sister M. James Francis, C.S.C., Holy Cross School, South Bend.

Sister M. Charles Borromeo, C.S.C., a member of the faculty of The School of Sacred Theology of St. Mary's College, Notre Dame,

will speak on "Apostolic Formation in the Grades."

The afternoon session will be devoted to group discussions when the teachers will meet with the teachers of their respective grades levels.

The Rev. Walter J. Higgins, C.S.C., Pastor of Holy Cross Church, South Bend, Indiana, will talk to the sisters on "The Mission of the Religious Teacher." Benediction of the Most Blessed Sacrament will bring the second annual South Bend Regional Meeting of the Sisters of the Holy Cross to a close.

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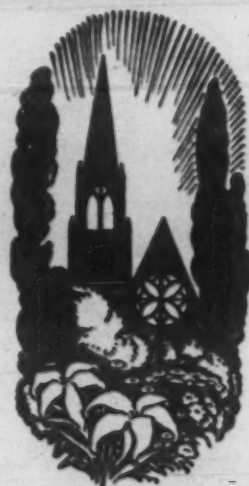
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Two Great Forces

Mind Of World Vs.
Mind Of The Church

Fort Wayne—"The War of Minds pits two great forces against one another—the mind of the world against the mind of the Church, which is Christ," so declared Frank J. Sheed, noted book publisher, in a Catholic Lecture Series address last Sunday night at the C.C.H.S. auditorium.

Sheed, who heads the publishing house of Sheed & Ward,

Lecturer Says . . .

Being A Christian
Has Effect On
Person's Reading

South Bend—Being a Christian has an effect on a person's reading and a person's Christianity should be active in the process of reading.

That was the theme of the lecture given by Otto Bird, director of the general program of liberal education at the University of Notre Dame, in the second Aquinas Library Lenten lecture here Sunday.

Bird pointed out that a Christian should have a certain respect for the written word since God has elevated it in its office of conveying revelation as in the Holy Bible. People see through this that reading is a divinely recognized means of transferring knowledge, he said.

He emphasized that persons must recognize themselves as the object of all spiritual reading since they are not only witnesses when reading spiritually, but participants as well. They must apply the concepts gains through reading to themselves or lose the intended effect of the material.

"The Christian realizes that reading is a means of becoming closer to God and in this realization is different from the person who is not Christian," he concluded.

Brothers To Dissolve
Law Firm To Study
For Priesthood

Boston—(NC)—Two successful lawyer brothers, Robert White, 27, and John A. White, 29, have decided to give up their profitable practice to become Catholic priests.

Robert White, who served in the Navy in World War II has entered the Jesuit novitiate at Lenox, Mass. John will join the Trappist Order at Spencer, Mass. He served with the Office of Strategic Services in World War II. They have dissolved the legal firm of White and White.

They are the sons of the late Joseph P. White, sr., wealthy founder of a local fuel company. The family home is a rural estate near here.

Okinawa Legal Mission
Visits Law School

Washington—(NC)—The law school of the Catholic University of America played host to a legal mission from Okinawa for two days.

The mission is composed of Chief Justice Jugo Toma of the Court of Appeals of Ryukyu, Okinawa; Judge Hidenobu Seki, of the Amami Circuit Court, and Public Prosecutor Seiri Yamashiro, of Okinawa. They are in this country to study the administration of American justice, under the auspices of the office of civil affairs and military government of the Army.

New York and London, said there are four great issues at stake in the War of Minds—God, the spiritual soul, immortality and Christ.

"On one side of the struggle," he said, "there are those who believe in God. On the other side are those who deny the existence of the Other World. These are principally the Communists."

"In between these forces is a great soggy mass, who don't even know the war is going on."

Western civilization, he said, attaches importance to the individual. We got that way because our ancestors built this thing we're now frittering away—Christian civilization—"which is founded on the belief that everyone of us is made in the image of God and that Christ died for each of us."

The most difficult doctrine Christ ever taught, the speaker observed, was that every man matters.

"The Trinity was easy compared to it, because we haven't seen God; so we're prepared for surprises. But we've seen man—and we don't like it. Every second man you meet looks like a contradiction of the doctrine," he said.

"It's a very noisy world in which the war of minds is being fought," Sheed commented, "and only one voice can get through all the din. That is the voice of a man speaking to his friend."

He then proposed an examination "of rank and file of Christians" who must line up against the atheist and Communist dialectic, reminding that every little drawing-room skirmish counts in the war of minds.

Final Report Made
In Clothing Collection

St. Stanislaus, East Chicago	1,500
St. Jude, South Bend	180
St. Mary, Hammond	505
St. Casimir, South Bend	469½
St. Adalbert, South Bend	475
SS. Cyril & Methodius, North Judson	320
St. Paul, Valparaiso	780
St. Joseph, South Bend	1,930
St. Stanislaus B.M., South Bend	645
Sacred Heart, Gary	670
St. Monica, Mishawaka	1,320
St. Baro, Mishawaka	1,270
Holy Angels, Gary	1,806
St. Mary, Crown Point	2,210
St. Mary, Griffith	1,300
Holy Name, Cedar Lake	676
Holy Family, Gary	292
Total	16,348½ Lbs.

'Silent March' To
Protest Persecution

Frankfurt—(NC)—All during Lent, Catholics in the Diocese of Limburg are remembering in a particular manner their persecuted brethren in the communist-ruled countries. Catholic Action organizations in the diocese have called for special services of intercession and public meetings under the slogan: "Church of Silence—Church of Suffering."

The plans include a nocturnal "silent march" of the Catholic men of Frankfurt, preceding a Pontifical Mass in the Frankfurt dome on Palm Sunday.

OFFICIAL

Continued from page 1A

May 10	Confirmation, St. Bernard, Wabash (evening)
May 11	Confirmation, Holy Cross, South Bend
May 12	Confirmation, St. Matthew, South Bend
May 13	Confirmation, St. Anthony, South Bend
May 14	Confirmation, St. Vincent, Elkhart
May 17-18	Diocesan N.C.C.W. Convention, Fort Wayne
May 19	Confirmation, Sacred Heart, Whiting
May 20	Silver Jubilee, St. Catherine's Hospital, East Chicago
May 23-29	Retreat, Overbrook Seminary, Philadelphia

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